DIODORUS OF SICILY

WITH AN ENGLISH TRANSLATION BY

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IN TWELVE VOLUMES

III

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ΒΙΒΛΟΣ ΤΕΤΑΡΤΗ

59. Ἐπεὶ δὲ περὶ Ἡρακλέους καὶ τῶν ἀπογόνων αὐτοῦ διήλθομεν, οἰκεῖον ἂν εἴη περὶ Θησέως εἰπεῖν διὰ τὸ τούτου ζηλωτὴν γενέσθαι τῶν Ἡρακλέους ἄθλων. Θησεὺς τοίνυν γεγονὼς Αἴθρας τῆς Πιτθέως καὶ Ποσειδῶνος, τραφεὶς ἐν Τροιζῆνι παρὰ Πιτθεῖ τῷ μητροπάτορι, καὶ τὰ μυθολογούμενα σύμβολα ἀνῃρημένος τὰ ὑπὸ Αἰγέως ὑπό τινι πέτρᾳ τεθειμένα, κατήντησεν εἰς τὰς Ἀθήνας. διεξιὼν δ', ὥς φασι, τὴν παραθαλάττιον, καὶ ζηλωτὴς ὢν τῆς Ἡρακλέους ἀρετῆς, ἐπεβάλετο τελεῖν ἄθλους περιέχοντας
2 ἀποδοχὴν τε καὶ δόξαν. πρῶτον μὲν οὖν ἀνεῖλε τὸν ὀνομαζόμενον Κορυνήτην, χρώμενον τῇ προσαγορευομένῃ κορύνῃ, ὅπερ ἦν ὅπλον ἀμυντήριον, καὶ τοὺς παριόντας ἀποκτείνοντα, δεύτερον

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[1] According to Plutarch, *Theseus*, 3, when Aegeus suspected that Aethra, the daughter of Pittheus, was with child by him

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BOOK IV

59. But since we have set forth the facts concerning Heracles and his descendants, it will be appropriate in this connexion to speak of Theseus, since he emulated the Labours of Heracles. Theseus, then, was born of Aethra, the daughter of Pittheus, and Poseidon, and was reared in Troezen at the home of Pittheus, his mother's father, and after he had found and taken up the tokens [1] which, as the myths relate, had been placed by Aegeus beneath a certain rock, he came to Athens. And taking the road along the coast, as men say, since he emulated the high achievements of Heracles, he set about performing Labours which would bring him both approbation and fame. The first, then, whom he slew was he who was called Corynetes,[2] who carried a *koryné*, as it was called, or club, which was the weapon with which he fought, and with it killed

he left a sword and a pair of sandals under a great rock and commanded Aethra, if a son were born to her and if he were able to lift the rock, to send the youth to him with the tokens.

[2] "Club-bearer."

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

[illegible]

[illegible]

any who passed by, and the second was Sciron, who made his home on the Isthmus. Sciron, it should be explained, used to bend over two pines, fasten one arm to each of them, and then suddenly release the pines, the result being that the bodies were pulled asunder by the force of the pines and the unfortunate victim met a death of great ignominy.[*] For his third feat he slew the sow of Crommyon, a beast which exceeded in both ferocity and size and was given over many human beings. Then he punished Sinis, who made his home on the rocks of Megara, which are named after him, the Sinis an Rocks. This man, moreover, made it his practice to contest with those who passed by, bending two pines to the ground and then suddenly giving them a jerk, he would tear them down the middle into the sea at a place called Scironis. And near Eleusis he slew Cercyon, who wrestled with those who passed by and killed whomsoever he could defeat. After this he put to death Procrustes, as he was called, who dwelt in what was known as Corydallis in Attica. This man compelled the travelers who passed by to lie down upon a bed, and if any were too long for the bed he cut off the parts of their body which protruded, while in the case of such as were too short for the bed he stretched protesting their legs, this being the reason why he was given the name Procrustes. After successfully accomplishing the deeds which we have just named, Theseus came to Athens and on account of the same reason Aegeus to recognized him. Then he grappled with the

[*] Or "anguish", q.v. critical note.

πατρὸς, ὃν Ἡρακλῆς τελευτῶντα ἐθάψας ἐν Κρήτῃ ἐν τῷ εἰς Πολυτέχνιον, σημαίνει τε καὶ πρωτεύοντα τοῦ ἔθνους ἀπόγονον εἶναι τοῦ Δίνου· τούτου δὲ Δίνου παραλαβόντα ἔθνος Ἀναλίωνα.

Οἱ Λαπίθαι δ' ἦσαν οἰκοῦντες περὶ Μόψιον τὸν τοῦ Δαιμονίου καὶ Θεμίστης· ἐπὶ δὲ τοῦτον ἐπιστρατεύσαντες τοῦ Θησέως πρόξενοι ἐγένοντο· ὁ δὲ τὴν ἐπιστρατεύσαντες τοῖς χρόνοις τὰ συμπεπτωκότα τούτοις διέθετο, ἵνα σαφῶς ἡ συμφορὰ γένηται δήλη.

3 Ἱστάμενος ὁ Δωρεὺς τοῦ Ἕλληνος τοῦ Δευκαλίωνος εἰς Κρήτην ἐλθὼν μετὰ Δυκτίου καὶ Πολίου τῶν ἐπιφανεστάτων τῆς τότε γενομένης ἐν τῇ Κρήτῃ ἐθνῶν ἐγένετο Λαστρίων· οὗ βασιλεύοντος ἐν Κρήτῃ Δίνου, ὡς φασιν, ἐπιφανοῦς ἐν Φοινίκῃ καὶ διαφέροντος τῆς Κρήτης ἐν τοῖς τότε, μετὰ τριῶν υἱῶν ἐγένετο, Μίνω καὶ Ῥαδαμάνθυος καὶ Σαρπηδόνος· μετὰ δὲ ταῦτα τὸν Ἐτεόκρητα Ἀστερίου ὁ βασιλεὺς τῆς Κρήτης ἔσχεν ἄνευ δ' ἀνδρὸς τοῦ λοιπὸν παιδοποιησάμενος λαθὼν τὸν βασιλέως ἀνεψιὸν· τούτου δὲ ἐπιμιγνυμένου μὲν τοῖς Κρήσιν ἀνωμάλοις, Μίνως δὲ διαβάλλοντος τὸν βασιλέως καὶ γνήσιον Ἴτανον τὸν ἐξ ἄλλης Λυκάστου ἐγεννήσατο, ἐξ ἄλλης γυναικὸς τὸν πρῶτον καὶ γνήσιον Ἴδην τὸν Κορυβάντος ἐγεννήσατο· Μίνως τὸν δεύτερον ἐν τοῖς Διὸς ὄρεσι διατρεφόμενον αὐτὸς πρώτος Ἑλλήνων ταύτῃ δόξαν ἀξιόλογον ἐκτησάμενος

4 ἀθανατισθέντος γνήσιον δὲ Παιόνιον τὸν Ἴδου καὶ Κρήτης ἔσχεν· Δευκαλίωνα καὶ Κατρέα καὶ Ἀκρίγονον καὶ Δρύασπα, καὶ

Marathon as he had which Heracles in the performance of one of his Labours had brought from Crete to the Peloponnesus and mastering the animal he brought it to Athens. This bull Aegeus received from him and sacrificed to Apollo.

5 It remains for us now to speak of the Minotaur which was slain by Theseus in order that we may complete our account of the deeds of Heracles. But we must revert to earlier times and set forth the facts which are interwoven with this performance, in order that the whole narrative may be clear.

Europa, the son of Ixion, the son of Hermes, the son of Deucalion, came to Crete with Aerope and Pasiphaë and became king of the island and marrying the daughter of Crotopus he begat Asterion. And during the time when he was king in Crete Zeus, as he was carried off through from Phoenicia, and carrying her across to Crete upon the back of a bull, he lay with her there and begat three sons, Minos, Rhadamanthys and Sarpedon. After this Asterion, the king of Crete, took Europa to wife, and since he was without children by her he adopted the sons of Zeus and left them at his death to succeed to the kingdom. As for these children, Rhadamanthys gave the Cretans their laws and Minos succeeding to the throne and marrying Ivora, the daughter of Lyctus, begat Lycastus, who in turn succeeded to the supreme power and marrying Ida, the daughter of Corybas, begat the second Minos, who as some writers record, was the son of Zeus. This Minos was the first Greek to create a powerful naval force and to become master of the sea. And marrying Pasiphaë, the daughter of Helios and Crete, he begat Deucalion and Catreus and Androgeus and Ariadne

ἕτερα τέκνα ἔσχε πλείονα νόθα· τῶν δὲ Μίνωος υἱῶν Ἀνδρόγεως μὲν εἰς τὰς Ἀθήνας κατήντησε Παναθηναίων συντελουμένων, Αἰγέως βασιλεύοντος, ἐν δὲ τοῖς ἀγῶσι νικήσας τοὺς ἀθλητὰς ἅπαντας συνήθης ἐγένετο τοῖς Παλλαντος παισιν.
6 ἐνταῦθ' ὁ μὲν Αἰγεὺς ὑποπτεύσας τὴν Ἀνδρόγεω φιλίαν, μηποθ' ὁ Μίνως βοηθήσας τοῖς υἱοῖς τοῦ Παλλαντος ἀφέληται τὴν ἀρχήν, ἐπεβούλευσε τῷ Ἀνδρόγεω· βαδίζοντος οὖν αὐτοῦ εἰς τὰς Θήβας ἐπί τινα θεωρίαν, ἐδολοφόνησεν αὐτὸν διά τινων ἐγχωρίων περὶ Οἰνόην τῆς Ἀττικῆς.

61 Μίνως δὲ πυθόμενος τὴν κατὰ τὸν υἱὸν συμφορὰν, ἦκεν εἰς τὰς Ἀθήνας δίκας αἰτῶν τοῦ Ἀνδρόγεω φόνου· οὐδενὸς δ' αὐτῷ προσέχοντος, πρὸς μὲν Ἀθηναίους πόλεμον συνεστήσατο, ἀρὰς δὲ ἐποιήσατο τῷ Διὶ γενέσθαι κατὰ τὴν πόλιν τῶν Ἀθηναίων αὐχμὸν καὶ λιμόν· ταχὺ δὲ περὶ τὴν Ἀττικὴν καὶ τὴν Ἑλλάδα γενομένων αὐχμῶν καὶ φθαρέντων τῶν καρπῶν, συνελθόντες οἱ τῶν πόλεων ἡγεμόνες ἐπηρώτησαν τὸν θεὸν πῶς ἂν δύναιντο τῶν κακῶν ἀπαλλαγῆναι· ὁ δ' ἔχρησεν ἐλθεῖν αὐτοὺς πρὸς Αἰακὸν τὸν Διὸς καὶ Αἰγίνης τῆς Ἀσωποῦ θυγατρός, καὶ κελεύειν ὑπὲρ αὐτῶν
2 εὐχὰς ποιήσασθαι· ὧν πραξάντων τὸ προσταχθέν, ὁ μὲν Αἰακὸς ἐπετέλεσε τὰς εὐχάς, καὶ ὁ αὐχμὸς παρὰ μὲν τοῖς ἄλλοις Ἕλλησιν ἐπαύσατο, παρὰ δὲ τοῖς Ἀθηναίοις μόνοις διέμεινεν· οὐ δὴ χάριν ἠναγκάσθησαν οἱ Ἀθηναῖοι τὸν θεὸν ἐπερω-

and had other natives children more in number than these. As for the sons of Minos, Androgeos came to Athens at the time of the Panathenaic festival, when Aegeus was king, and distinguishing himself in the games, he became a close friend of the sons of Pandion. Thereupon Aegeus, seeing with envy the reputation which Androgeos had earned, since he feared that Minos might entertain and tender the sons of Pandion also, sent them off to Marathon and slew them. Minos, when he learned of the fate of Androgeos, [illegible] when the latter was on his way to Thebes in order to attend a festival there, Aegeus caused [illegible] of the region of Thebes, [illegible] Athens.

8 Minos, when he learned of the fate of his son and believed he was slain, came to Athens and demanded satisfaction for the murder of Androgeos. And when Aegeus said he was unwilling to have the war waged against the Athenians and offered imprecations to Zeus, he laid down divers penalties and finally brought out the stories of the Athenians. And when, for the queens pertained about Minos and Pasiphaë and the evils he determined, the heads of the community gathered together and, in view of the great evils which they had come to, had themselves of their present woes. The gods made answer to them that they should go to Minos, the son of Zeus and Europa, the daughter of Sicyon, and ask him to offer up prayers on their behalf. And when they had done as they had been commanded, Minos finished offering the prayers and, [illegible] among the rest of the Greeks, the drought was broken, but among the Athenians it continued. Wherefore the Athenians were compelled to make inquiry of the god how they

[illegible]

[illegible]

[illegible]

might be rid of their present evils. Thereupon the god made answer that they could do so if they would render to Minos such satisfaction for the murder of Androgeos as he might demand. The Athenians observed the order of the god, and Minos commanded them that they should give seven youths and as many maidens every nine years to the Minotaur for him to devour, for as long a time as the monster should live. And when the Athenians gave them, the inhabitants of Attica were rid of their evils and Minos ceased warring on Athens.

At the expiration of nine years Minos came again to Attica accompanied by a great fleet and demanded and received the fourteen young people. Now Theseus was one of those who were to set forth, and Aegeus made the agreement with the captain of the vessel that, if Theseus should overcome the Minotaur, they should sail back with their sails white, but if he died, they should be black, just as they had been accustomed to do on the previous occasion. When they had landed in Crete, Ariadne, the daughter of Minos, became enamoured of Theseus, who was uniquely handsome, and Theseus, after conversing with her and securing her assistance, both slew the Minotaur and got safely away, since he had learned from her the way out of the labyrinth. In making his way back to his native land he carried off Ariadne and sailed out unobserved during the night, after which he put in at the island which at that time was called Dia, but is now called Naxos.

At this same time, the myths relate, Dionysus showed himself on the island, and because of the beauty of Ariadne he took the maiden away from Theseus and kept her as his lawful wife, living her

[illegible]

[illegible]

[illegible]

exceedingly. Indeed, after her death he considered her worthy of immortal honours because of the affection he had for her, and placed among the stars of heaven the Crown of Ariadne. But Theseus, they say, being vexed exceedingly because the maiden had been taken from him, and forgetting because of his grief the command of Aegeus, came to port in Attica with the black sail. And Aegeus, we are told, upon seeing the return of the ship and thinking that his son was dead, performed an act which was at the same time heroic and a calamity, for he ascended the acropolis and then, because he was disgusted with life on account of his excessive grief, leaped down the height. After Aegeus had died Theseus, succeeding to the kingship, ruled over the masses in accordance with the laws and performed many deeds which contributed to the aggrandisement of his native land. The most important thing which he accomplished was the incorporation of the demes, which were small in size, but many in number, into the city of Athens; since from that time on the Athenians were ennobled with glory by reason of the importance of the state and appeared to be leaders of all the Greeks. But for our part now that we have set forth these facts at sufficient length, we shall record what remains to be said about Theseus.

62. Demophon, the eldest of the sons of Minos, who he was ruler of Crete, formed an alliance with the Athenians and united his own sister Phaedra in marriage to Theseus. After the marriage Theseus sent his son Hippolytus, who had been born to him by the Amazon,[1] to Troezen to be reared among the brothers of Aethra,[1] and by Phaedra he begat Acamas

[1] The mother of Theseus.

2 καὶ Δημοφίλου ἔτους μηνὸς δ' ἔνατον
Ἱππόλυτος ἐπιβαλόντος εἰς τὴν Ἀθήνας τὸν
τὸν μυστικὸν Φοῖνιξ διὰ τὸ πολλὰς ἐρωτῆσαι αὐτὸν
αὐτὸν τὸν μὲν ἀναλωτὸν εἰς Ἰωνίαν δ' ἐκεῖνον
πρὸς Ἀφροδίτην ἐκεῖ τὴν ἀφροδίτην, ὅτι δὲ
πιθανὸν τὴν Ἰωνίαν, ἔστιν δὲ ἐκεῖ τὸν
Πάνα μετὰ τοῦ ἑκάστου κατεσκευασμένου τῶν
τὸν Ἱππόλυτον μόνον αὐτὸν ἀποκτείνοντες δ'
ἀκούσαν ἐκεῖνον τὴν Φοῖνιν ἀναγκαστικῶς, καὶ ἐπιβαλ-
βόντων εἰς τὴν Ἀθήνας ἐκεῖνον τὸν Πάνα ἐκεῖ
3 ἐπιβαλόντα Ἱππόλυτος αὐτὸ μόνον. Ἐκείνος
δὲ ἐκεῖνος ἐκεῖ τὸν ἐκεῖνον καὶ τὸν Ἱππο-
λύτου μετακαλοῦντος πρὸς τὸν ἀγῶνα, Φοῖνιξ μὲν
φ θεῶν τὸν ἀγῶνα ἀναγκαστικῶς ἀναγκάζει,
Ἱππόλυτος δ' ἀναγκάζεται, καὶ τὸν τόπον τὸν ἐκεῖ
τὸν ἐκεῖνον, ἀναγκάζει τὸν φοῖνιν, καὶ διὰ τοῦτο
τὸν ἐκεῖνον τοιαῦτα καὶ ἀναγκαζόμενον αὐτὸν
τὸν φοῖνιν ἀναγκάζει τὸν μὲν δ' ἐκεῖνον ἀναγκάζει,
τὸ δὲ μαρτυρεῖν ἐκείνου τοῖς ἐκείνου ἀναγκάζεται
4 καὶ τελευτᾷ. Ἱππόλυτος μὲν οὖν ἐκ τοῦ ἀναγκάζεσθαι
τὸν ἐκεῖνον τὸν ἐκεῖνον τὸν ἐκεῖνον Ἱππόλυτον
ἐκεῖνον ἀναγκάζει τὸν, Φοῖνιξ δὲ μετὰ τοῦτο
μετακαλούμενος καὶ φεύγων τὸν τὸν ἀναγκάζεσθαι
τὸν ἐκεῖνον ἀναγκάζεσθαι· καὶ ὁ Ἀθήνησιν μετὰ
ἐκείνου τὸ τὸ ἀπὸ μετανοεῖν καὶ τὸν ἐκεῖ
ἀναγκάζεσθαι αὐτὸν, καὶ τοῦτον ἄνευ
ἀναγκάζεσθαι δὲ τὸν Ἀθήνας τὸ προσαγορευόμενον
ἀπ' ἐκείνου Θησεῖον

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[1] On the tenth evening after the departure (cp. Jebb, Theophrastus on Laughter).

[2] Literally, "in and into after them by the name."

and Demophon. A short time after this Hippias [illegible] celebration of the mysteries, and Pisistratus, bewildered [illegible] of him because of his [illegible] had returned to [illegible] the people of the place whence she had come [illegible] and was Thracian. But at a set time which she was [illegible] with Pisistratus at the house of Pisistratus [illegible] to be with him. [illegible] refused to do so Pisistratus, they say, was vexed, and on her return to Athens she told Dionysius [illegible] had persuaded [illegible] with her. At [illegible] Dionysius [illegible] to put him to the test, whereupon Pisistratus [illegible] hanged himself [illegible] who was during a [illegible] he heard of this accusation he was so [illegible] that the lawyers got out of [illegible] and ran away with [illegible] and to the extent [illegible] was [illegible] had to hire and the youth, becoming [illegible] and to the [illegible] Dionysius was [illegible] Dionysius then [illegible] had [illegible] because of his [illegible] received at the hands of the Dionysiastae brought great [illegible] to those offered to the gods but Dionysius when after these happenings he was overpowered by a great fortune and had died from his native land, and he death on [illegible] The Athenians, however, repenting of what they had done, brought back his bones and accorded him honours equal to those offered to the gods, and they set up in Athens a sacred precinct which received the right of sanctuary and was named after him the Dionysium.

* On the island of Scyros. cp. Plutarch, *Theseus*, 36.

63 Ἡμεῖς δ' ἐπὶ τοσοῦτον περὶ Θησέως λόγον
ἀποδεδώκαμεν, ἐν μέσῳ διείλομεν περί τε τῆς κατὰ
τὴν Ἑλένης ἁρπαγὴν καὶ τῆς μνηστείας Φερε-
φάτης ὑπὸ Πειριθόου· αὗται γὰρ αἱ πράξεις συμ-
πεπλεγμέναι τοῖς Θησέως εἰσί. Πειριθόος γὰρ
ὁ Ἰξίονος, ἀποθανούσης αὐτοῦ τῆς γυναικὸς
Ἱπποδαμείας καὶ καταλιπούσης υἱὸν Πολυποί-
την, παρῆλθεν εἰς τὰς Ἀθήνας πρὸς Θησέα
2 κατιδὼν δὲ κατεπλάγη τὴν γυναῖκα τοῦ
Θησέως Φαίδραν ἔφασαν αὐτὸν ἀρπάσαι τὴν
Λήδας καὶ Διὸς Ἑλένην, δεκαετῆ μὲν τὴν ἡλικίαν
οὖσαν, ἀπορεῖν δὲ πάσῳ διαφέρουσαν· παρα-
γενόμενοι δὲ εἰς Λακεδαίμονα μετὰ πλείστων καὶ
κάλλιστον λῃστικὸν, ἥρπασαν τὴν Ἑλένην
3 κοιμῶντα καὶ ἀπήγαγον εἰς τὰς Ἀθήνας· ἔπειτα
πρὸς ἀλλήλους ὁμολογίας ἐθέντο διαλυτρωσόμενοι,
καὶ τὸν μὲν λαχόντα γῆμαι τὴν Ἑλένην, τῷ δ'
ἑτέρῳ[1] συνεφάνη τὰ περὶ ἑτέρας γυναικὸς, ὑπομένο-
ντα πάντα κοινῇ τὸν πόνον· περὶ δὲ τούτων ὅμοιοι
ἀλλήλοις ὅρκον ἔλεγον, καὶ συνέθη τῷ κληρω-
λαχόντι ἡ Θησεὺς· αὐτὸς μὲν οὖν ἐπὶ τῇ κατάστασι τῆς
παρθένου τὸν τρόπον τοῦτον· τὸν δ' Ἀθήνασιν
ἀγωνιζομένων ἐπὶ τῷ γεγονότι φοβηθεὶς ὁ Θησεὺς
ἐκομίσατο τὴν Ἑλένην εἰς Ἀφίδνας μίαν τῶν
Ἀττικῶν πόλεων· παρακαταθεμένος δὲ αὐτῇ τὴν
μητέρα Αἴθραν καὶ τῶν ἄλλων φίλων τοὺς ἀρι-
4 στοὺς, φίλακας τῆς παρθένου· Πειριθόου δὲ πρω-
τοῦντος μνηστεύειν Φερεφάτην καὶ παρακαλο-
ῦντος συναποδημῆσαι, τὸ μὲν πρῶτον ὁ Θησεὺς
μετεπείσθη ἀπορήσας τῆς πράξεως αὐτοῦ διὰ

[1] ἑτέρῳ Hertlein: ἑρμῶν.

63. Since we have duly set forth the story of Theseus, we shall discuss in turn the rape of Helen and the wooing of Persephone by Pirithous; for these deeds are interwoven with the affairs of Theseus. Pirithous, we are told, the son of Ixion, when his wife Hippodameia died leaving behind her a son Perigouna, came to visit Theseus at Athens. And finding on his arrival that Phaedra, the wife of Theseus, was dead, he persuaded him to seize and carry off Helen, the daughter of Leda and Zeus, who was only ten years of age, but excelled all women in beauty. When they arrived in Lacedaemon with a number of his citizens and had found a favourable occasion, they snatched each other in seizing Helen and, very hard to Aphidna. There, when they had escaped some dangers, lots and the one who had drawn lots he was to marry Helen and the other to go and seek another woman as wife, and to undertake no feature any danger. When they had exchanged oaths to this effect they cast lots, and it turned out that by the act Theseus won her. Theseus then got the maiden for his own in the manner we have described; but since the Athenians were displeased at what had taken place, Theseus in fear of them gave Helen off safety to Aphidna, one of the cities of Attica. With her he entrusted his mother Aethra and the bravest men among his friends to serve as guardians of the maiden. Pirithous now decided to seek the hand of Persephone in marriage, and when he asked Theseus to make the journey with him Theseus at first endeavoured to dissuade him and to turn him away from such a

[1] Ge Reinke, vide F. Jacoby.

τὴν ἀνάβασιν· τοῦ δὲ Πειρίθου βαλόμενον συνωργίσθη διὰ τοὺς ὅρκους ὁ Θησεὺς μετασχεῖν τῆς πράξεως· καὶ περαν καταβάντων αὐτῶν εἰς τοὺς καθ' ἕδου τόπους, συνέβη διὰ τὴν ἀσέβειαν ἀμφοτέρους διεφθάρθαι, καὶ Θησεὰ μὲν ὕστερον διὰ τὴν Ἡρακλέους χάριν ἀπολυθῆναι, Πειρίθοον δὲ διὰ τὴν ἀσέβειαν ἐν ᾅδου διατελεῖν τιμωρίας αἰωνίας τυγχάνοντα· ἔνιοι δὲ τῶν μυθογράφων φασὶν ἀμφοτέρους μὴ[1] τυχεῖν τοῦ τοιούτου· κατ' ὃν δὴ χρόνον λέγουσι τοὺς ἀδελφοὺς τῆς Ἑλένης Διοσκούρους στρατεύσαντας ἐπὶ τὴν Ἀφίδναν καὶ τὴν πόλιν ἑλόντας ταύτην μὲν κατασκάψαι, τὴν δ' Ἑλένην ἀπαγαγεῖν εἰς Λακεδαίμονα παρθένον οὖσαν, καὶ μετ' αὐτῆς δοῦλον τὴν μητέρα Αἰθραν.

64 Ἡμεῖς δὲ περὶ τούτων ἀκριβέστερον εἰρήσεται τὰ περὶ τῶν ἐπὶ Θῆβας ἐστρατευκότων, ἀναλαβόντες τὰς ἐξ ἀρχῆς αἰτίας τοῦ πολέμου. Λαΐος ὁ Θηβῶν βασιλεὺς γήμας Ἰοκάστην τὴν Κρέοντος, καὶ χρόνον ἱκανὸν ἄπαις ὤν, ἐπηρώτησε τὸν θεὸν περὶ τέκνων γενέσεως· τῆς δὲ Πυθίας δούσης χρησμὸν αὐτῷ μὴ συμφέρειν γενέσθαι τέκνα (τὸν γὰρ ἐξ αὐτοῦ τεκνωθέντα παῖδα πατροκτόνον ἔσεσθαι καὶ πάσαν τὴν οἰκίαν πλήρωσιν μεγάλων ἀτυχημάτων), συνιδόντος τοῦ χρησμοῦ καὶ γάμους ποιεῖν, ἐξέπεσε τὸ βούλεσθαι διαπεφευγότος αὐτὸν τὸ σφῆρα σιδηρᾶ δι' ἣν αἰτίαν Οἰδίπους ὕστερον ἐπωνομάσθη· οἱ δ' οἰκέται λαβόντες τὸ

[1] μή deleted by Reiske.

[1] But in chap. 26 Diodorus says that Hercules brought back from Hades both Theseus and Pirithous.

deed as being unknown, but since Peirithoüs firmly insisted upon it Theseus was bound by the oath to join with him in the deed. And when they had at last made their way hence to the regions of Hades, it came to pass that because of the impiety of their act they were both put in chains, and although Theseus was later let go by reason of the favour with which Heracles regarded him, Peirithoüs because of the impiety committed in Hades, enduring ever-lasting punishment, but some writers of myths say that both of them never returned.[1] While this was taking place they say that Helen's brothers, the Dioscuri, came upon arms against Aphidna, and taking the city razed it to the ground and that they brought back Helen, who was still a virgin, to Lacedaemon and along with her, to serve as a slave, Aethra, the mother of Theseus.

64. Since we have spoken on these matters at such great length, we shall now give the account of the Seven against Thebes, taking up the original causes of the war. Laïus, the king of Thebes, married Jocasta, the daughter of Creon, and since he was childless for some time he inquired of the god regarding the begetting of children. The Pythian priestess made reply that it would not be to his interest that children should be born to him, since the son who should be begotten of him would be the murderer of his father and would bring great misfortunes upon all the house. But Laïus fell into the wine and begat a son, and he exposed the babe after he had pierced its ankles through with a piece of iron, this being the reason why it was later given the name Oedipus.[2] But the herdsman saves who

[1] Erroneous footed.

παιδίον ἐκθεῖναι μὲν οὐκ ἠθέλησαν, ἐδωρήσαντο δὲ τῇ Πολύβου γυναικί, οὐ δυναμένῃ γεννῆσαι παῖδας. μετὰ δὲ ταῦτα ἀνδρωθέντος τοῦ παιδός, ὁ μὲν Λάιος ἔκρινεν ἐπερωτῆσαι τὸν θεὸν περὶ τοῦ βρέφους τοῦ ἐκτεθέντος, ὁ δὲ Οἰδίπους μαθὼν παρά τινος τὴν καθ' ἑαυτὸν ὑποβολήν, ἐπεχείρησεν ἐπερωτῆσαι τὴν Πυθίαν περὶ τῶν κατ' ἀλήθειαν γονέων. κατὰ δὲ τὴν Φωκίδα τούτων ἀλλήλοις ἀπαντησάντων, ὁ μὲν Λάιος ὑπερηφάνως ἐκχωρεῖν τῆς ὁδοῦ προσέταττεν, ὁ δ' Οἰδίπους ὀργισθεὶς ἀπέκτεινε τὸν Λάιον, ἀγνοῶν ὅτι πατὴρ ἦν αὐτοῦ.

3 Καθ' ὃν δὴ χρόνον μυθολογοῦσι σφίγγα, δίμορφον θηρίον, παραγενομένην εἰς τὰς Θήβας αἴνιγμα προτιθέναι τῷ δυναμένῳ λῦσαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. προτιθεμένου δὲ ἐπάθλου φιλανθρώπου τῷ λύσαντι γαμεῖν τὴν Ἰοκάστην καὶ βασιλεύειν τῶν Θηβῶν, ἄλλον μὲν μηδένα δύνασθαι γνῶναι τὸ προτεθειμένον, μόνον δὲ Οἰδίπουν λῦσαι τὸ αἴνιγμα. ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς σφιγγός, τί ἐστι τὸ αὐτὸ
4 δίπουν, τρίπουν, τετράπουν. ἀπορουμένων δὲ τῶν ἄλλων ὁ Οἰδίπους ἀπεφήνατο ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα τετράπουν εἶναι, αὐξήσαντα δὲ δίπουν, γηράσαντα δὲ τρίπουν, βακτηρίᾳ χρώμενον διὰ τὴν ἀσθένειαν. ἐνταῦθα τὴν μὲν σφίγγα κατὰ

[1] i.e. that he was a supposititious child. He had been reared by Polybus and Meropê as their own son.

[2] Ancient art usually represented the sphinx with a woman's head and bust on the body of a lioness.

took the infant were unwilling to expose it, and gave it as a present to the wife of Polybus, since she could bear no children. Later, after the boy had attained to manhood, Laïus decided to inquire of the god regarding the babe which had been exposed, and Oedipus likewise, having learned from someone of the substitution which had been made in his case,[1] set about to inquire of the Pythian priestess who were his true parents. In Phocis these two met face to face, and when Laïus in a disdainful manner ordered Oedipus to make way for him, the latter in anger slew Laïus, not knowing that he was his father.

At this very time, the myths go on to say, a sphinx, a beast of double form,[2] had come to Thebes and was propounding a riddle to anyone who might be able to solve it, and many were being slain by her because of their inability to do so. And although a generous reward was offered to the man who should solve it, that he should marry Jocastê and be king of Thebes, yet no man was able to comprehend what was propounded except Oedipus, who alone solved the riddle. What had been propounded by the sphinx was this: What is it that is at the same time a biped, a triped, and a quadruped?[3] And while all the rest were perplexed, Oedipus declared that the animal proposed in the riddle was "man," since as an infant he is a quadruped, when grown a biped, and in old age a triped, using, because of his infirmity, a staff. At this answer the sphinx, in

[3] Cp. Mathew Prior, "Two Riddles":

> Tell me, what animal is that
> Which has four feet at morning bright,
> Has two at noon, and three at night.

τὸν μεταλλασσόμενον γονέων ἰδίων καταρασθῆναι· τὸν δ᾽ Οἰδίπουν γήμαντα τὴν ἀγνοουμένην ὑφ᾽ αὑτοῦ μητέρα τεκνῶσαι δύο μὲν υἱούς, Ἐτεοκλέα καὶ Πολυνείκην, δύο δὲ θυγατέρας, Ἀντιγόνην καὶ Ἰσμήνην.

65. Τῶν δ᾽ υἱῶν ἀνδρωθέντων καὶ τῶν περὶ τὴν οἰκίαν ἀσεβημάτων γνωσθέντων, τὸν μὲν Οἰδίπουν ὑπὸ τῶν υἱῶν ἔνδον μένειν ἀναγκασθῆναι διὰ τὴν αἰσχύνην, τοὺς δὲ νεανίσκους παραλαβόντας τὴν ἀρχὴν συνθέσθαι πρὸς ἀλλήλους κατ᾽ ἐνιαυτὸν ἄρχειν. πρεσβύτερον δ᾽ ὄντα Ἐτεοκλέα τοῦτον πρῶτον ἄρξαι καὶ διελθόντος τοῦ χρόνου μὴ βούλεσθαι παραδιδόναι τὴν βασιλείαν· 2 τὸν δὲ Πολυνείκην κατὰ τὰς συνθήκας ἀπαιτεῖν τὴν ἀρχήν, τοῦ δ᾽ ἀδελφοῦ μὴ ὑπακούοντος φυγεῖν εἰς Ἄργος πρὸς Ἄδραστον τὸν βασιλέα.

Καθ᾽ ὃν δὴ χρόνον φασὶ Τυδέα τὸν Οἰνέως ἐν Καλυδῶνι τοὺς ἀνεψιοὺς ἀνελόντα, Ἀλκάθουν καὶ Λυκωπέα, φυγεῖν ἐκ τῆς Αἰτωλίας εἰς Ἄργος. 3 Ἄδραστον δ᾽ ἀμφοτέρους προσδεξάμενον φιλοφρόνως κατά τι λόγιον συνοικίσαι τὰς θυγατέρας αὐτοῖς, Ἀργείαν μὲν Πολυνείκει, Δηιπύλην δὲ Τυδεῖ. εὐδοκιμούντων δὲ τῶν νεανίσκων καὶ μεγάλης ἀποδοχῆς παρὰ τοῦ βασιλέως τυγχανόντων, φασὶ τὸν Ἄδραστον χαριζόμενον αὐτοῖς ἐπαγγείλασθαι 4 κατάξειν ἀμφοτέρους εἰς τὰς πατρίδας. κρίναντος δ᾽ αὐτοῦ πρῶτον καταγαγεῖν τὸν Πολυνείκη, τὸν Ἄδραστον εἰς τὰς Θήβας ἀποστεῖλαι Τυδέα πρεσβεύσοντα περὶ τῆς καθόδου. ἐνταῦθά φασι τὸν μὲν Τυδέα ἐνεδρευθέντα κατὰ τὴν ὁδὸν ὑπὸ Ἐτεοκλέους πεντήκοντα ἄνδρας ἅπαντας ἀνελεῖν καὶ παραδόξως εἰς τὸ Ἄργος διασωθῆναι,

accordance with the oracle which the myth recounts, there herself down a precipice, and Oedipus then married the woman who, unknown to himself, was his mother, and begat two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene.

65. When the sons had attained to manhood they go on to say, and the disease-stricken state of the family became known, Thebes, because of the disease, was [illegible] to remain subject to [illegible], taking over the throne [illegible] were to reign in alternate years. Eteocles, being the elder, was the first to reign, and when the termination of the period he did not wish to give over the sceptre, but Polynices demanded of him the throne as they had agreed, and [illegible] would not comply with his demand he fled to Argos to king Adrastus.

At the same time that this was taking place Tydeus, they say, the son of Oeneus, who had slain his relatives Asca[illegible] and Toxeus in Calydon, fled from Aetolia to Argos. Adrastus received both the fugitives [illegible] and in obedience to a certain oracle joined his daughters in marriage to them, Argeia to Polynices, and Deipyle to Tydeus. And since the young men were held in high esteem and enjoyed the king's favour to a great degree, Adrastus, they say, as a mark of his good will, promised to restore both Polynices and Tydeus to their native lands. And having decided to restore Polynices first, he sent Tydeus as an envoy to Eteocles in Thebes to negotiate the return. But while Tydeus was on his way thither, we are told, he was set upon from ambush by fifty men sent by Eteocles, but he slew every man of them and got through safe to Argos, to

τον δ' Ἄδραστον πυθόμενον τὰ συμβαντα παρασκευασασθαι τα προς τὴν στρατειαν, πεισαντα μετασχεῖν τοῦ πολεμου Καπανεα τε καὶ Ἱππομεδοντα καὶ Παρθενοπαῖον τὸν Ἀταλαντης τῆς
8 Σχοινεως τους δε περι τον Πολυνεικην ἐπιβαλεσθαι πειθειν Ἀμφιαραον τον μάντιν συστρατευειν αὐτοῖς ἐπι τας Θηβας· τοῦ δε προαγορευσκοντος ὡς ἀπολεῖται συστρατευσας αὐτοῖς, καὶ διὰ τοῦτο μη συγχωροῦντος Πολυνείκην φασί τον χρυσοῦν ὅρμον, ὃν Ἀφροδιτην μυθολογοῦσιν Ἁρμονιᾳ δωρησασθαι, δοῦναι τῇ γυναικί τῇ Ἀμφιαραου, ὅπως τον ἄνδρα πεισῃ συμμαχῆσαι·

9 Καθ' ὃν δὴ χρονον Ἀμφιαραου πρὸς Ἄδραστον στασιαζοντος περὶ τῆς βασιλειας, ὁμολογιας θέσθαι προς αλληλους, καθ' ἃς ἐπετρεπον κρινειν περὶ τῶν αμφισβητουμενων Ἐριφυλην, γυναικα μὲν οὖσαν Ἀμφιαραου, ἀδελφην δ' Ἄδραστου· τῆς δὲ τὸ κυριον περιθεισης Ἄδραστῳ καὶ περὶ τῆς ἐπι Θηβας στρατειας ἀποφηναμένης δεῖν στρατευειν, ὁ μὲν Ἀμφιάραος δοξας ὑπὸ τῆς γυναικος προδεδόσθαι συστρατευσειν[1] μὲν ὡμολογησεν, ἐντολας δὲ δουσαν Ἀλκμαιωνι τῷ υἱῷ μετὰ τὴν ἑαυτοῦ
7 τελευτην ἀνελεῖν τὴν Ἐριφυλην· οὗτος μὲν οὖν ὕστερον κατὰ τὰς τοῦ πατρος ἐντολας ἀνειλε τὴν μητέρα, καὶ διὰ τὴν συνειδησιν τοῦ μισους εἰς μανιαν περιεστη· οἱ δὲ περὶ τὸν Ἄδραστον καὶ Πολυνεικην καὶ Τυδεα προσλαβομενοι τέτταρας ἡγεμονας, Ἀμφιάραόν τε καὶ Καπανέα

[1] So Dindorf: συστρατεθεν.

the astonishment of all, whereupon Adrastus, when he learned what had taken place, made preparations for the contemplated campaign against Thebes, having persuaded Capaneus and Hippomedon and Parthenopaeus the son of Atalanta, the daughter of Schoeneus, to be his allies in the war. Polynices also endeavoured to persuade the seer Amphiaraüs to take part with him in the campaign against Thebes, and when the latter became aware that he would perish if he should take part in the campaign against Thebes, for that reason concealed himself. Polynices then gave the goddess Harmonia, who is said to be his sister, a golden necklace which had been given by Adrastus as a present to Harmonia, to the wife of Amphiaraüs, in order that she might persuade her husband to join the others as their ally.

At the time in question Arcadia, we are told, was at variance with Argos, striving for the hegemony, and the two came to an agreement among themselves whereby they committed the decision of the matter at issue between them to Eurydice, the wife of Amphiaraüs and sister of Adrastus. When Eurydice awarded the victory to Adrastus and with regard to the campaign against Thebes, gave it as her opinion that it should be undertaken, Amphiaraüs, believing that his wife had betrayed him, did agree to take part in the campaign, but left orders with his son Alcmaeon that after his death he should slay Eriphyle. Alcmaeon therefore, at a later time slew his mother according to his father's injunction, and because he was conscious of the pollution he had incurred he was driven to madness. But Adrastus and his allies and leaders, adding to their number four leaders, Amphiaraüs,

καὶ Ἱππομέδοντα, ἐπὶ δὲ Παρθενοπαῖον τὸν Ἀταλάντης τῆς Σχοινέως, ἐστρατευσαν ἐπὶ τὰς Θήβας,
8 ἔχοντες δισμυρίους ἀξιόλογον. μετὰ δὲ ταῦτα Ἐτεοκλῆς μὲν καὶ Πολυνείκης ἀλλήλους ἀνεῖλον, Καδμεῖοι δὲ βιαζόμενοι καὶ διὰ κλιμάκων ἀναβαίνοντες ἐπὶ τὸ τεῖχος ἐνέλειπον, Ἀμφιάραος δὲ χωσθείσης τῆς γῆς ἐμπεσὼν εἰς τὸ χάσμα μετὰ
9 τοῦ ἁρματος ἀφανὴς ἐγένετο. ὁμοίως δὲ καὶ τῶν ἄλλων ἡγεμόνων ἀπολομένων πλὴν Ἀδράστου, καὶ πολλῶν στρατιωτῶν πεσόντων, οἱ μὲν Θηβαῖοι τὴν ἀναίρεσιν τῶν νεκρῶν οὐ σὺν χάριτι ἔσχον, ὁ δ' Ἄδραστος καταλιπὼν ἀτάφους τοὺς τετελευτηκότας ἐπανῆλθεν εἰς Ἄργος. ἀτιμίας δὲ μενόντων τῶν ὑπὸ τὴν Καδμείαν πεπτωκότων σωμάτων, καὶ μηδενὸς τολμῶντος θάπτειν, Ἀθηναῖοι διαφέροντες τῶν ἄλλων χρηστότητι πάντας τοὺς ὑπὸ τὴν Καδμείαν πεπτωκότας ἔθαψαν.

66 Οἱ μὲν οὖν ἑπτὰ ἐπὶ Θήβας τοιοῦτον τὸ πέρας ἔσχον. οἱ δὲ τούτων παῖδες, ἐπίγονοι δ' ὀνομασθέντες, τὸν τῶν πατέρων θάνατον ἐπεξιόντες ἔγνωσαν στρατεύειν κοινῇ ἐπὶ τὰς Θήβας, λαβόντες χρησμὸν παρ' Ἀπόλλωνος πολεμεῖν τὴν προειρημένην πόλιν στρατηγὸν ἔχοντας Ἀλκμαίωνα τὸν
8 Ἀμφιάραου. ὁ δ' Ἀλκμαίων αἱρεθεὶς ὑπ' αὐτῶν στρατηγὸς ἐπηρώτησε τὸν θεὸν περὶ τῆς ἐπὶ τὰς Θήβας στρατείας καὶ περὶ τῆς Ἐριφύλης τῆς
9 μητρὸς κολάσεως. τοῦ δ' Ἀπόλλωνος χρη-

[a] The acropolis of Thebes.

[b] According to Attic tradition, Theseus made war upon Thebes in order to recover the bodies of the seven and bury them in Attica. The Athenians took great pride in this achievement (cp. Herodotus, ii. 27), it being made the theme

Capaneus, Hippomedon, and Parthenopaeus, the son of Atalanta, the daughter of Schoeneus, set out against Thebes, accompanied by a notable army. After this Eteocles and Polyneices slew each other, Capaneus died while perilously ascending the wall by a scaling ladder, and as for Amphiaraus, the earth opened and he together with his chariot fell into the opening and disappeared from sight. When the rest of the leaders, with the exception of Adrastus, had become perished and many soldiers had fallen, the Thebans refused for a time the removal of the dead and so Adrastus left them unburied and returned to Argos. So the bodies of those who had fallen at the foot of the Cadmeia[a] remained unburied, and no one had the courage to bury them, but the Athenians, who excelled all others in generosity, honoured with funeral rites all who had fallen at the foot of the Cadmeia.[b]

66 As for The Seven against Thebes, such then, was the outcome of their campaign. But the sons, who were known as Epigoni,[a] being upset upon avenging the death of their fathers, decided to make common cause in a campaign against Thebes, having received an oracle from Apollo that they should make war upon the city and with Alcmaeon the son of Amphiaraus as their supreme commander. Alcmaeon, after they had chosen him to be their commander, inquired of the god concerning the campaign against Thebes and also concerning the punishment of his mother Eriphyle. And Apollo

of the *Suppliants* of Euripides and of the lost *Eleusinians* of Aeschylus.

[a] Apparently one of the "Cyclic" epics told of their attack upon Thebes.

σωντος ἀμφότερα τὰ προειρημένα πρᾶξαι διὰ τὸ μὴ μόνον τὸν χρυσοῦν ὅρμον δέξασθαι κατὰ τῆς ἀπωλείας τοῦ πατρός, ἀλλὰ καὶ πέπλον λαβεῖν αὐτὴν κατὰ τῆς τοῦ υἱοῦ τελευτῆς. Ἀφροδίτης γάρ, ὥς φασι, τὸ παλαιὸν δωρησαμένης Ἁρμονίᾳ τῇ Κάδμου τόν τε ὅρμον καὶ πέπλον, ἀμφότερα ταῦτα προσδιξασθαι τὴν Ἐριφύλην, τὸν μὲν ὅρμον παρὰ Πολυνείκους λαβοῦσαν, τὸν δὲ πέπλον παρὰ τοῦ υἱοῦ τοῦ Πολυνείκους Θερσάνδρου, ὅπως πείσῃ τὸν υἱὸν στρατεύειν ἐπὶ τὰς Θήβας. ὁ δ' οὖν Ἀλκμαίων οὐ μόνον ἀθροίσας ἐξ Ἄργους στρατιώτας, ἀλλὰ καὶ ἐκ τῶν πλησίον πόλεων, ἀξιολόγῳ δυνάμει ἐστράτευσεν ἐπὶ τὰς Θήβας.
4 ἀντιταχθέντων δὲ τῶν Θηβαίων ἐγένετο μάχη καρτερά, καθ' ἣν ἐνίκησαν οἱ περὶ τὸν Ἀλκμαίωνα. οἱ δὲ Θηβαῖοι λειφθέντες τῇ μάχῃ καὶ πολλοὺς τῶν πολιτῶν ἀποβαλόντες συνετρίβησαν ταῖς ἐλπίσιν. οὐκ ὄντες δ' ἀξιόμαχοι σύμβουλον ἔλαβον Τειρεσίαν τὸν μάντιν, ὃς ἐκέλευσε φυγεῖν ἐκ τῆς πόλεως·
5 μόνως γὰρ οὕτω σωθήσεσθαι. οἱ μὲν οὖν Καδμεῖοι κατὰ τὴν τοῦ μάντεως ὑποθήκην ἐξέλιπον τὴν πόλιν, καὶ νυκτὸς συνέφυγον εἴς τι χωρίον τῆς Βοιωτίας ὀνομαζόμενον Τιλφωσσαῖον. ἔπειθ' οἱ μὲν ἐπίγονοι τὴν πόλιν ἑλόντες διήρπασαν, καὶ τῆς Τειρεσίου θυγατρὸς Δάφνης ἐγκρατεῖς γενόμενοι ταύτην ἀνέθεσαν εἰς Δελφοὺς κατά
6 τινα εὐχὴν ἀκροθίνιον τῷ θεῷ. αὕτη δὲ τὴν

replied that he should perform both these deeds, not only because [illegible] had accepted the proffered necklace in return for [illegible] of his father, but also because she had received a robe as a reward for securing the death of her son. The Alphesibœans, as the story is told in ancient times, had given both the necklace and a robe as presents to Harmonia, the daughter of Cadmus and [illegible] had accepted both of them, receiving the necklace from [illegible] and the robe from Thersandrus, the son of [illegible], who had given it to him in order to induce her to persuade her son to make the campaign against Thebes. Accordingly, [illegible] not only from Argos but from the neighboring cities assembled in but a moderate army to be sent out on the campaign against Thebes. The Thebans drew themselves up against him and [illegible] and the Thebans, since they had been worsted in the battle and had lost many of their men, found their hopes shattered. And since they were not strong enough to offer further resistance, they consulted the seer Teiresias, who advised them to flee from the city, for only in this way, he said, could they save their lives. Consequently the Cadmeans left the city as the seer had counseled them to do, and gathered for refuge by night in a place in Boeotia called Tilphossaeum. Thereupon the Argives took the city and [illegible] and, carrying off the daughter of Teiresias, they dedicated her in accordance with a certain vow to the service of an temple at Delphi as an offering to the god of the first fruits of the booty. Thus Manto possessed no less knowledge

μαντικὴν οὐχ ἧττον τοῦ πατρὸς εἰδυῖα, πολὺ μᾶλλον ἐν τοῖς Δελφοῖς διατριψασα τὴν τέχνην ἐπηυξήσατο φύσει δὲ θαυμαστῇ κεχορηγημένη χρησμοὺς ἔγραψε παντοδαπούς, διαφόρους ταῖς κατασκευαῖς παρ' ἧς φασι καὶ τὸν ποιητὴν Ὅμηρον πολλὰ τῶν ἐπῶν ὀφειλεσάμενον κοσμῆσαι τὴν ἰδίαν ποίησιν εἰθιζούσης δ' αὐτῆς πολλάκις καὶ χρησμοὺς ἀποφαινομένης, φασὶν ἐπικληθῆναι Σιβυλλαν τὸ γὰρ εἰθιάζειν κατὰ γλῶτταν ὑπάρχειν σιβυλλαίνειν

67. Οἱ δ' ἐπίγονοι τὴν στρατείαν ἐπεφανῆ πεποιημένοι μετὰ πολλῶν λαφύρων ἀνέκαμψαν εἰς τὰς πατρίδας τῶν δὲ Καδμείων τῶν συμφυγόντων εἰς τὸ Τιλφωσσαῖον Ἱππασίας μὲν ἐτελεύτησεν, ὃν θαψαντες λαμπρῶς οἱ Καδμεῖοι τιμαῖς ἰσοθέοις ἐτίμησαν αὐτοὶ δὲ μετανασταντες ἐκ τῆς πόλεως ἐπὶ Δωριεῖς ἐστράτευσαν, καὶ μάχῃ νικήσαντες τοὺς ἐγχωρίους ἐκείνους μὲν ἐξέβαλον ἐκ τῶν πατρίδων, αὐτοὶ δ' ἐπί τινας χρόνους κατοικήσαντες, οἱ μὲν ἐν αὐτῇ κατέμειναν, οἱ δ' ἐπανῆλθον εἰς τὰς Θήβας, Κρεοντος τοῦ Μενοικέως βασιλεύοντος οἱ δ' ἐκ τῶν πατρίδων ἐξελαυνόντες ὕστερον τισι χρόνοις κατῆλθον εἰς τὴν Δωρίδα καὶ κατῴκησαν ἐν Ἐρινεῷ καὶ Κυτινῳ καὶ Βοιῷ

2 Πρὸ δὲ τούτων τῶν χρόνων Βοιωτὸς ὁ Ἄρνης καὶ Ποσειδῶνος καταντήσας εἰς τὴν τότε μὲν Αἰολίδα, νῦν δὲ Θεσσαλίαν καλουμένην, τοὺς μεθ' ἑαυτοῦ Βοιωτοὺς ὠνόμασε περὶ δὲ τῶν Αἰολέων τούτων ἀναγκαῖον προσαναδραμόντας

[1] i.e. Delphi.

ledge of prophecy than her father, and in the course of her stay at Delphi she developed her skill to a far greater degree; moreover, by virtue of the endowment of a marvellous nature, she also wrote oracular responses of every sort, excelling in their composition; and indeed it was from her poetry, they say, that the poet Homer took many verses which he appropriated as his own and with them adorned his own poesy. And since she was often like one inspired when she delivered oracles, they say that she was also named Sibylla, for to become inspired in one's tongue is expressed by the word *sibyllainein*.

67. The Epigoni, when their campaign had been successful, returned to their native lands bearing with them great booty. Of the Cadmeans who fled [illegible] the Encheleans Laodamas led them there, and the Encheleans [illegible] him [illegible] equal to those offered to the gods, but others [illegible] took with them [illegible] and marched against the Dorians, and having conquered them in battle they drove out of their native lands the inhabitants [illegible] and dwelt there for some time, some of them remaining there permanently and others returning to Thebes when Creon the son of Menoeceus was king. But those who had been expelled from their native lands returned at some later period to them and made their homes in Erineus, Cytinium, and Boeum.

Before the period in which these things took place, Boeotus the son of Arne and Poseidon came into the land which was then called Aeolis but is now called Thessaly, and gave to his followers the name of Boeotians. But concerning these inhabitants of Aeolis, we must revert to earlier times and give a

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] other Liparis.

[illegible]

[illegible]

[illegible]

he named Arne after his mother, but the inhabitants Boeotians after himself. And Itonus, the son of Boeotus, begat four sons, Hippocrenus, Leitrynus, Archesius and Aegeirus. Of these sons Hippocrenus begat Peneus, Leitrynus begat Larissa, Aegeirus begat Cimolus and Archesius begat Protogenes and Arceisius, who were the leaders of all the Boeotians in the expedition against Troy.

68. Now that we have examined these matters we shall endeavour to set forth the facts concerning Salmoneus and Tyro and their descendants as far as Nestor, who took part in the campaign against Troy. Salmoneus was a son of Aeolus, who was the son of Hellen, who was the son of Deucalion; and setting out from Aeolia with a number of Aeolians he founded a city in Elis on the banks of the river Anigros and called it Salmone after his own name. And marrying Alcidice, the daughter of Aeolus, he begat by her a daughter, her who was given the name Tyro, a maiden surpassing beauty. When his wife Alcidice died Salmoneus took for a second wife Sidero, as she was called, who treated Tyro unkindly, as a stepmother would. Afterwards Salmoneus, being an overbearing man and impious, came to be hated by his subjects and because of his impiety was slain by Zeus with a bolt of lightning. As for Tyro, who was still a virgin when this took place, Poseidon lay with her and begat two sons, Pelias and Neleus. Then Tyro married Cretheus and bore Aeson and Pheres and Amythaon. But at the death of Cretheus a quarrel over the kingship arose between Pelias and Neleus. Of these two Pelias came to be king over Iolcus and the sceptre

τῶν πλείστων γαμεῖν ἐξουσίαν, Νείλου δὲ
θυγατέρα[1] Μελάμποδα καὶ Βιάντα τοὺς Ἀμυ-
θάονος καὶ Ἀγλαΐας υἱοὺς καὶ τινας ἄλλους τῶν
Ἀργείων[2] Φίλιππον καὶ τῶν Αἰολέων στρατεύσαν-
4 τας εἰς Πελοπόννησον· καὶ Μελάμπους μὲν μαντι-
κὴν τὴν Ἀργείας γυναικὸς μαθὼν διὰ τὴν δυ-
νατὸν μάντιν ἐπιστεύετο, αὐτὸς δὲ ταύτης τῆς
ἐπιστήμης χάριν ἔλαβε παρὰ τοῦ βασιλέως τὴν
Ἀργείαν· ἀναλαβὼν τοὺς Μελάμποδος τὸν δυο-
μένη τῆς βασιλείας· κατασταθεὶς δ' ἐν Ἄργει
ἔσωσε τὴν βασιλείαν τῷ βασιλεῖ Βιάντι τὸν ἀδελφὸν
5 γαμεῖ δὲ τὴν θυγατέρα τὴν Μαντινίδος ἐπιστάμενον
Ἀντιφάτην καὶ Μαντ[illegible] ἐξ ἧς Βιάντα καὶ Ἰφίκλον·
Ἀντιφάτου δὲ καὶ [illegible] τῆς Ἰπποκόωντος
Ὀλόπτου καὶ Ἀμφιάλου ἐπιφανοῦς, Θεμίστου δὲ
καὶ Ἰπποδαμείας τῆς Φόρβαντος Ἰφίτου καὶ
6 Πολυφάντου καὶ Ἀμφιάρεω γενομένου· Μελάμπους
μὲν οὖν καὶ Βιὰς καὶ οἱ περὶ αὐτὸν τῆς δὲ
Ἄρνης βασιλείας μετέσχον. Νείλου δὲ μετὰ τῶν
συναναβεβηκότων κατοικησάντων εἰς Μεσσήνην
τὴν ἄνω Πύλον, δοθεῖσαν αὐτῷ τῶν ἐγχωρίων
τούτου δὲ βασιλεύοντος καὶ γαμεῖ Χλωρίδα τὴν Ἀμ-
φίονος τοῦ Ἰασίδου τοῦ τῆς ἑπτάπυλον Θήβας,
ἐξ ἧς τρεῖς υἱοὺς μὲν Ἰασιδαμάντα, πεμπτοῦ
δὲ Νέστορα ὁ ἐπὶ Ἰλίου στρατεύσας.

Ἱστορεῖ μὲν οὖν τὸν Νέστορα πρεσβύτατον ἀφικεσθαι τοῦ βίου, σπουδάζοντα τῆς συμμετρίας.

69 Περὶ δὲ τῶν[3] Ἀμυθάονος καὶ Κρηθέως

[1] So Vogel, translation by Nelson A. Nelson emended by the other MSS.

[2] τοὺς ἄλλους Ἀργείους deleted by Hertlein.

bearing districts; but Nestor, taking with him Menippus and Bias, the sons of Arneus, and Agios and certain other Achaeans of Lesbos and Aeolians made a campaign against Pergamenus. Menippus, who was a seer, heard the shouts of Argos of the madness which the wrath of Heaven had brought upon them, and in return for the benefaction he received from the king of the Argives, Amphiaraos, the son of Menippus, foretold the kingdom and he made his home in Argos and shared the kingship with Bias the brave. And marrying Pronoe, the daughter of Megapenthes, he begat Antiphates and Mantio and Amphilochus and Tisamenus and of Antiphates and of Zeuxippe, the daughter of Hippocoon, the elder were Oicles and Amphiaraos and of Oicles and Hypermnestra, the daughter of Thestios, were born Iphianeira, Polydora and Amphiaraos. Now Menippus and Bias and their descendants shared in the kingship in Argos as we have stated, but Nestor, when he had arrived in Messene together with his own people, founded the city of Pylos, the natives of the region giving him the site. And while king of this city he married Chloris, the daughter of Amphion the Iasonian, and begat twelve sons, the oldest of whom was Perseuseus and the youngest the Nestor who engaged in the expedition against Troy.

As regards the ancestors of Nestor, then, we shall be satisfied with what has been said; now we are arriving at the progenitors of our account.

69. 1 We shall now discuss in turn the Lapiths and

[1] now omitted by DK. Vogel.

[illegible]

[illegible]

[illegible]

[illegible]

τῆς παρανομίας μηδένα βούλεσθαι καθαρὰν τὸν φόνον· τέλος δ' ὑπὸ τοῦ Διὸς κατὰ τοὺς μύθους ἀγνισθείς, ἠράσθη μὲν τῆς Ἥρας καὶ κατετόλ-
6 μησεν ὑπὲρ συνουσίας λόγους ποιεῖσθαι· ἔπειτα τὸν μὲν Δία εἴδωλον ποιησάντα τῆς Ἥρας νεφέλην ἐξαποστεῖλαι, τὸν δὲ Ἰξίονα τῇ νεφέλῃ μιγέντα γεννῆσαι τοὺς ὀνομαζομένους Κενταύρους ἀνθρωποφυεῖς· τέλος δὲ μυθολογοῦσι τὸν Ἰξίονα διὰ τὸ μέγεθος τῶν ἡμαρτημένων ὑπὸ Διὸς εἰς τροχὸν ἐνδεθῆναι, καὶ τελευτήσαντα τὴν τιμωρίαν ἔχειν αἰώνιον.

70 Τοὺς δὲ Κενταύρους τινὲς μὲν φασιν ἐν τῷ Πηλίῳ τραφῆναι ὑπὸ Νυμφῶν, ἀνδρωθέντας δὲ καὶ μιγέντας ἵπποις θηλείαις γεννῆσαι τοὺς ὀνομαζομένους διφυεῖς Ἱπποκενταύρους· τινὲς δὲ λέγουσι τοὺς ἐκ Νεφέλης καὶ Ἰξίονος γεννηθέντας Κενταύρους πρώτους ἱππεύειν ἐπιχειρήσαντας Ἱπποκενταύρους ὠνομάσθαι καὶ εἰς πλάσμα
2 μύθου καταταχθῆναι ὡς διφυεῖς ὄντας· φασὶ δὲ τούτους ὡς συγγενεῖς ὑπάρχοντας ἀπαιτῆσαι τὸν Πειρίθουν τὸ μέρος τῆς πατρῴας ἀρχῆς· οὐκ ἀποδιδόντος δὲ τοῦ Πειρίθου πόλεμον ἐξενεγ-
3 κεῖν πρὸς αὐτόν τε καὶ τοὺς Λαπίθας. ὕστερον δὲ διαλυθέντων αὐτῶν Πειρίθους μὲν γήμας Ἱπποδάμειαν τὴν Βούτου,[1] καὶ καλέσαντος εἰς τοὺς γάμους τόν τε Θησέα καὶ τοὺς Κενταύρους, φασὶ μεθυσθέντας ἐπιβαλέσθαι ταῖς κεκλημέναις γυναιξὶ καὶ βιᾷ μίσγεσθαι, διὰ δὲ τὴν παρανομίαν

[1] So Palmer. βούτου.

[illegible]

[illegible]

[illegible]

τόν τε Θησέα καὶ τοὺς Λαπίθας παροξυνθέντας
οὐκ ὀλίγους μὲν ἀνέλειν, τοὺς δὲ λοιπούς ἐκβιαζεῖν ἐκ
4 τῆς πόλεως· διὰ δὲ ταύτην τὴν αἰτίαν τῶν Κενταύ-
ρων παιδομεὶ στρατευσάντων ἐπὶ τοὺς Λαπίθας καὶ
πολλοὺς ἀπολλυόντων, τοὺς ὑπολειφθέντας φυγεῖν εἰς
Φολόην[1] τῆς Ἀρκαδίας, τέλος[2] δ' εἰς Μαλέαν
ἐκπεσόντας ἐνταῦθα κατοικῆσαι· τοὺς δὲ Κενταύ-
ρους μετεωρισθέντας τοῖς προτερήμασι, καὶ ὁρμω-
μένους ἐκ τῆς Φολόης, ληζεσθαι τοὺς παριόντας τῶν
Ἑλλήνων καὶ πολλοὺς τῶν περιοίκων ἀναιρεῖν.

71 Τούτων δ' ἡμῶν διεκρινημένων πειρα-
σόμεθα διελθεῖν περὶ Ἀσκληπιοῦ καὶ τῶν ἐπιγε-
νομένων αὐτοῦ· μυθολογοῦσι γοῦν Ἀσκληπιὸν Ἀπολ-
λωνος υἱὸν ὑπάρχειν καὶ Κορωνίδος, φυσει δὲ
καὶ ἀγχινοίᾳ διενεγκόντα ζηλῶσαι τὴν ἰατρικὴν
ἐπιστήμην, καὶ πολλὰ τῶν συντεινόντων πρὸς
ὑγίειαν ἀνθρώπων ἐξευρεῖν· ἐπὶ τοσοῦτο δὲ
προβῆναι τῇ δόξῃ ὥστε πολλοὺς τῶν ἀπεγνωσμένων
ἄρρωστων παραδόξως θεραπεύειν, καὶ διὰ τοῦτο
πολλοὺς δοκεῖν τῶν τετελευτηκότων ποιεῖν πάλιν
2 ζῶντας· διὸ καὶ τὸν μὲν Ἅιδην μυθολογοῦσιν
ἐγκαλοῦντα τῷ Ἀσκληπιῷ κατηγορίαν αὐτοῦ
ποιήσασθαι πρὸς τὸν Διὰ ὡς τῆς ἐπαρχίας αὐτοῦ
ταπεινουμένης· ἐλάττους γὰρ εἰς γίνεσθαι τοὺς
τετελευτηκότας, θεραπευομένους ὑπὸ τοῦ Ἀσκλη-
3 πιοῦ· καὶ τὸν μὲν Διὰ παροξυνθέντα κεραυνω-

[1] For Φολόη Eichstädt, followed by Dindorf and Bekker, reads Φενεόν.

[2] τέλος Wurm, Vogel, τινὰς D, Dindorf, Bekker, τινὰς H.

[illegible] whereupon both Thracians and the Laesthe, increased by such a [illegible] of adventurers, slew not a few of them and drove the rest out of the [illegible] Because of this the Centaurs gathered a [illegible] forces, made a campaign against the Laesthe and [illegible] many of them [illegible] into Mt. Pilion [illegible] from there to the Magnesian [illegible] where they made their home. And the Centaurs [illegible] to these [illegible] Mt. Pilion [illegible] the [illegible] by [illegible] of their [illegible].

[illegible] Now that we have [illegible] matters [illegible] Asia and the [illegible] Hellas, there is not [illegible] Asia [illegible] of [illegible] and [illegible] and [illegible] of [illegible] devoted himself to the [illegible] and [illegible] many discoveries which [illegible] of mankind. And so far [illegible] that to the [illegible] and [illegible] reason it was [illegible] the [illegible] goes on to say, [illegible] against Asia [illegible] to the detriment of [illegible] the number of the dead [illegible] that men were being [illegible] by Amazons. So far [illegible] opinion.

[illegible] The rest of the [illegible] has been [illegible] by the [illegible] Greeks [illegible] made [illegible] of the Laesthe, and of the Centaurs, as I have [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Asclepius with his thunderbolt; but Apollo, indignant at the killing of Asclepius, murdered the Cyclopes who had forged the thunderbolt for Zeus, but at the death of the Cyclopes Zeus was again indignant and laid a command upon Apollo that he should serve as a labourer for a human being and that the reward for the punishment he should receive from him for his crimes. To Asclepius we are told further were born Machaon and Podalirius, who also developed the healing art and accompanied Agamemnon in the war against Troy. Throughout the course of the war they were of great service to the Greeks, being most [illegible] the wounded; and because of these benefactions they attained to great fame among the Greeks, furthermore they were [illegible] coming from the people of Dorus and [illegible] the order of priests of Asclepius, because of the very great service which they [illegible] by their skill.

Now as regards Asclepius and his sons we shall be satisfied with what has been said.

72. 1 We shall now recount the story of the daughters of Aegyptus and of the sons who were born to Danaus. According to the myths there were born to Danaus and Tyrrhia a number of children who gave their names to rivers and among their number were Danaus and Aegyptus. Now Danaus made his home in what is now Libya and called after himself the river which bears his name; but Aegyptus made his home in Phoenicia, where he married Melanippe, the daughter of Lacon, to whom were born two sons,

[illegible] the training of a chorus for a dramatic performance or of a troop of men trained to [illegible] the words [illegible] and the [illegible]

[illegible]

3 [illegible]

[illegible]

4 [illegible]

[illegible]

[illegible]

[illegible]

τοῦ πατρὸς φυγαδευθεὶς ἦλθεν εἰς τὴν νῦν Θεσσαλίαν καλουμένην εἰς Φθίαν, καὶ καθαρθεὶς ὑπὸ Ἀκάστου τοῦ βασιλέως διέλυσε τὴν βασιλείαν, ἀναιρεθεὶς δ' ὑπὸ τοῦ Ἀκάστου· ἐκ δὲ Πηλέως καὶ Θετίδος γενομένος Ἀχιλλεὺς στρατεύσας μετ' Ἀγαμέμνονος εἰς Τροίαν. Τελαμὼν δὲ φυγὼν εἰς Αἴγιναν κατέφευγεν εἰς Σαλαμῖνα, καὶ γήμας Κυχρεὼν τοῦ βασιλέως τῶν Σαλαμινίων θυγατέρα Ἐλευσῖνα ἐβασίλευσε τῆς νήσου· τῆς δὲ γυναικὸς Γλαύκης ἀποθανούσης ἔγημεν εἰς Ἀθήνας Ἐριβοίαν τὴν Ἀλκάθου, ἐξ ἧς ἐγέννησεν Αἴαντα τὸν ἐπὶ Ἴλιον στρατευσάντα.

73 Τούτων δ' ἡμῖν διευκρινημένων πειρασόμεθα διελθεῖν περὶ Πέλοπος καὶ Ταντάλου καὶ Ὀμώνου· ἀναγκαῖον δὲ τοῖς χρόνοις προσαναδεσμοῦντες ἡμᾶς ἀπ' ἀρχῆς ἂν πεφιλοτίμοις ἅπαντα διελθεῖν· κατὰ γὰρ τὴν Πελοπόννησον ἐν πόλει Πίσῃ Ἄρης Ἀρείῃ τῇ Ἀσωποῦ θυγατρὶ μιγεὶς ἐγέννησεν Ὀμόμαον· οὗτος δὲ θυγατέρα μονογενῆ γεννήσας ὠνόμασεν Ἱπποδάμειαν· χρησμῳδήσας δ' αὐτῷ περὶ τῆς τελευτῆς ἔχρησεν ὁ θεὸς τότε τελευτήσειν αὐτὸν ὅταν ἡ θυγατὴρ Ἱπποδάμεια συνοικήσῃ· συλαβόμενος οὖν αὐτὸν περὶ τοῦ γάμου τῆς θυγατρὸς κρίναι ταύτην παρθένον διαφυλάττειν, ἐπιλαμβανόμενος μόνως οὕτως ἐκφεύξεσθαι τὸν κίνδυνον· διόπερ πολλῶν μνηστευομένων τὴν κόρην, ἄλλον προτιθεὶς τοῖς βουλομένοις αὐτὴν γήμαι τοιοῦτον ἔδει τὸν μὲν ἡττηθέντα τελευτᾶν τὸν δ' ἐπιτυχόντα γαμεῖν τὴν κόρην· ὑπεστήσατο δ' ἱππόδρομον ἀπὸ τῆς

led to [illegible] in what is now called Thessaly, where he was [illegible] by Achilles, son of the [illegible] and [illegible] to the [illegible]. Now being [illegible] [illegible] and [illegible] was [illegible] Achilles, who accompanied Agamemnon in the expedition against Troy. [illegible] being [illegible] from Argos [illegible] to Mycenae and marrying Laodamia, the daughter of [illegible] king of Troy, [illegible] to be sole king of the [illegible]. When in this manner died he [illegible] [illegible] of Troy, [illegible] Agamemnon, he [illegible] Troy, [illegible] the expedition against Troy.

[illegible] Now that we have [illegible] these matters we [illegible] to set forth [illegible] concerning Paris and [illegible] and [illegible] that to the [illegible] [illegible] and [illegible] in summary [illegible] [illegible] Paris [illegible] Aphrodite [illegible] the [illegible] of Troy and [illegible] to [illegible] a daughter of [illegible] [illegible] [illegible] the girl [illegible] to him that he should [illegible] [illegible] Menelaus should marry [illegible] [illegible] [illegible] marriage of the daughter and [illegible] [illegible] [illegible] that only in this way could he escape from the danger which his marriage would [illegible]. And on account there were many suitors for the girl's hand, he procured a contract by which [illegible] [illegible] being [illegible] [illegible] [illegible] should [illegible] would have the girl to marriage. The contract he set was a charter-oath from Pisa to

Πίσης μέχρι τοῦ κατὰ Κόρινθον Ἰσθμοῦ πρὸς τὸν βωμὸν τοῦ Ποσειδῶνος, τὴν δ' ἄφεσιν τῶν
4 ἵππων ἐποιήσατο τοιαύτην· ὁ μὲν Οἰνόμαος ἔθυε κριὸν τῷ Διί, ὁ δὲ μνηστευόμενος ἐξώρμα τέθριππον ἐλαύνων ἅρμα· ἀγισθέντων δὲ τῶν ἱερῶν, τότε ἄρχεσθαι τοῦ δρόμου τὸν Οἰνόμαον καὶ διώκειν τὸν μνηστῆρα, ἔχοντα δόρυ καὶ ἡνίοχον τὸν Μυρτίλον· εἰ δ' ἐφίκοιτο καταλαβεῖν τὸ διωκόμενον ἅρμα, τύπτειν τῷ δόρατι καὶ διαφθείρειν τὸν μνηστῆρα· τούτῳ δὲ τῷ τρόπῳ τοὺς ἀεὶ μνηστευομένους καταλαμβάνων διὰ τὴν
5 ἀξύτητα τῶν ἵππων πολλοὺς ἀνῄρει. Πέλοψ δ' ὁ Ταντάλου καταντήσας εἰς Πίσαν, καὶ θεασάμενος τὴν Ἱπποδάμειαν, ἐπεθύμησε τοῦ γάμου· φθείρας δὲ τὸν ἡνίοχον τοῦ Οἰνομάου Μυρτίλον, καὶ λαβὼν συνεργὸν πρὸς τὴν νίκην, ἔφθασε παραγενόμενος ἐπὶ τὸν Ἰσθμὸν πρὸς τὸν τοῦ
6 Ποσειδῶνος βωμόν· ὁ δ' Οἰνόμαος τὸ λόγιον τετελεσθαι νομίζων, καὶ διὰ τὴν λύπην ἀθυμήσας, αὐτὸν ἐκ τοῦ ζῆν μετέστησε· τούτῳ δὲ τῷ τρόπῳ Πέλοψ γήμας τὴν Ἱπποδάμειαν παρέλαβε τὴν ἐν Πίσῃ βασιλείαν, καὶ διὰ τὴν ἀνδρείαν καὶ σύνεσιν ἀεὶ μᾶλλον αὐξόμενος τοὺς πλείστους τῶν κατὰ τὴν Πελοπόννησον οἰκούντων προσηγάγετο, καὶ τὴν χώραν ἀφ' ἑαυτοῦ Πελοπόννησον προσηγόρευσεν.

74 Ἐπεὶ δὲ Πέλοπος ἐμνήσθημεν, ἀναγκαῖόν ἐστι καὶ περὶ τοῦ πατρὸς αὐτοῦ Ταντάλου διελθεῖν, ἵνα μηδὲν τῶν ἀκοῆς ἀξίων παραλιπω-

the altar of Poseidon on the Isthmus of Corinth;[1] and in conducting the contests he arranged as follows: Oenomaüs was to be sacrificing a ram to Zeus, when the suitor should set out driving a chariot drawn by four horses. Then when the sacrifice had been completed, Oenomaüs was to begin the race and dash after the suitor, having a spear and Myrtilus as charioteer, and if he should succeed in overtaking the chariot which he was pursuing he was to smite the suitor with the spear and slay him. Pursuing this method he kept overtaking the suitors as they approached, because of his horses' swiftness, and was slaying them in great numbers. But when Pelops the son of Tantalus came to Pisa and saw Hippodameia, he set his heart upon marrying her, and by persuading Myrtilus, the charioteer of Oenomaüs, and thus securing his co-operation he won the victory by arriving first at the altar of Poseidon on the Isthmus. And Oenomaüs, believing that the oracle had been fulfilled, was so disheartened by grief that he removed himself from life. In this way, then, Pelops got Hippodameia for his wife and succeeded to the sovereignty of Pisa, and increasing steadily in power by reason of his courage and his wisdom he won over to himself the larger number of those who dwelt in the Peloponnesus and named the land after his own name, Peloponnesus.[2]

74. And since we have made mention of Pelops, we must also relate the story concerning his father Tantalus, in order that we may omit nothing which

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[1] About eighty miles, as the crow flies, but there was no direct road between the two points.

[2] "Island of Pelops."

μεν[1] Τάνταλος Διός μεν ἦν υἱός, πλουτω δε και δυξη διαφερων και μετα τῆς Ἀτης ουσα τῆς τον ονομαζομενον Ἰασιωνιον δια δε τον ἀπο τοῦ πατρος Διος ευγενειαν, ὥς φασι, φιλος ενομιζετο τῶν θεῶν ἐτι πλειον ὑπερον δε τον ευτυχιαν ου φερων ὑπερηφανιαν, και μεταστας εκειθεν τραπεζης και παντος θεαματος, ἀπαγγελλε τοῖς ἀνθρωποις τα παρα τοῖς ἀθανατοις ἀπορρητα· δι' ὃ δε αἰτιαν και ζων ἐκολαζετο και τελευτησας αἰωνιον κατα τον μυθον τιμωριας τυγχανει μη καταληφθεις[2] εἰς τας ἀνοιξεις· τουτον δ' ἐγενετο Ἰασιωνος υἱος και Νιοβης θυγατηρ· αὕτη δ' ἐγενετο ἑπτα μεν ἐτη και θυγατερας τας ἴσης ἐπιφανειας διαφερουσας· ἐπι δε τῶν ἀλλων τῶν τεκνων μεγα φρονουσαν πλειονος ἕνεκα χρονου και τῆς Λητοῦς ἑαυτην ευτεκνοτερον ἀπεφαινετο· εἰθ' ἡ μεν Λητω κατα τον μυθον χολωσαμενη τοξευσασα τον μεν Ἀπολλωνα κατεστρεψατο τους υἱους τῆς Νιοβης· τὴ δ' Ἀρτεμιδι τας θυγατερας· τουτων δ' ὑπεκφυγοντων τὴ μητρι και κατα τον αὐτον καιρον κατεστρεψατο τα τεκνα τῆς Νιοβης, συνεβη την προειρημενην ὑφ' ἑνος καιρου ἄμα ἀτεκνον και ἄτεκνον γενεσθαι· ἐνιοι δε ο Ἰαντιαιος μυθευει ὑπο των θεων ἐξενεχθεν εκ τῆς Ἱερασιωνιας ὑπο Ἴλου τοῦ Τρωος ἀναγκασθεν ἐπι και τα περι τον Ἴλιον και τους τροπουνται αὐτοῦ διελθειν.

73 Ἐπι Ἱερωδου χρονον τρωτον ἐβασιλευσεν

[1] So Becker: [illegible] [2] So Dindorf: [illegible]
[3] [illegible] omitted by H. Stephanus, Vogel, Bekker, Dindorf.

[1] Leto was the mother of Apollo and Artemis.

and his ancestors.

Τεύκρος μὲν οὖν ἐκ Σκαμανδρίου τοῦ ποταμοῦ καὶ [illegible] ἀπὸ τῆς ἰδίας ἐπωνυμίας τὴν [illegible] ἑαυτοῦ Τεύκρους ἐκάλεσεν. Τεύκρου δὲ καὶ [illegible] θυγατρὸς γενομένου Δαρδανὸς ὁ Διὸς γένους καὶ τῶν βασιλέων ἀνδρῶν ὢν, τὴν μὲν λοιπὴν ἀφ' ἑαυτοῦ κτίσας Δαρδανίαν πόλιν ὁ οἰκῶν ἐπὶ θαλάττῃ κατῴκισεν ἀφ'
2 ἑαυτοῦ Δαρδάνην. τούτου δ' Ἐρίχθονος τοῦ τῶν γεωργικῶν ἐπιτηδευμάτων εὑρετοῦ καὶ πλούτῳ καὶ δυναστείᾳ περιβοήτου καὶ ὁ ποιητὴς Ὅμηρος φησι,

ἕξ, ὃν ἀφνειότατος γεγαὼς ἔτρεφεν ἵππους
τοὺς τρωγάλεας ἵππους οἳ κατὰ δοκοὶ ἔσαν.

3 Ἐρίχθονος δ' οὖν καὶ τοῦτον τὸν τρόπον ἡ χώρα κατωνομάσθη ἀφ' ἑαυτοῦ τρόπον· τούτου δ' ἐγένοντο παῖδες τρεῖς, Ἶλος, Δαρδανὸς, Ἰασίων. Ἶλος μὲν οὖν φύσει μὲν ἦν ἀνὴρ δικαιότατος τῶν ἐν τῇ Τροίᾳ· τὴν δ' Ἴλιον ἀφ' ἑαυτοῦ κτίσας τὴν πρὸς
4 τῷ ὄρει. Ἴλου δὲ γενομένου υἱοῦ Λαομέδοντος ἐξ οὗ καὶ Πρίαμος ἐγένετο, ἐν τῷ χρόνῳ μὲν ἀστρατείας [illegible] ἐν τῷ [illegible] Ἀ[illegible] καὶ διατελ[illegible] ἐν Ἀ[illegible] ἀπὸ [illegible] ἐφ' ἑαυτοῦ [illegible] καὶ Μαυρούσιον τὸν τοῦ Ἰασίου δυναστεύσαντα καὶ ἐφ' Ἀχιλλέως ἀπολόμενον. Πρίαμος δ' [illegible] γαμεῖ τὴν ἄλλην κλεινὴν γυναῖκα καὶ ἐκ ταύτης [illegible] τῶν ἄλλων παίδων γεγονότων καὶ τοῦ Ἕκτορος
5 πλείστα. Λαομέδοντος δὲ Δαρδάνου βασιλεύοντος ἔκαμε θυγατέρα, ἣ οὐ τυχοῦσα Ἀγχίσου ἐξ

[1] ἣ Dindorf: μὲν ἣ

[1] This temple was later known by the name Ilion.
[2] *Iliad*, 20. 220–21.

was Teucrus the son of the river god Scamandrus and a nymph of Mt. Ida,[1] he was a distinguished man and caused the people of the land to be called Teucrians, after his own name. To Teucrus was born a daughter Bateia, whom Dardanus, the son of Zeus, married, and when Dardanus succeeded to the throne he called the people of the land Dardanians after his own name, and founding a city on the shore of the sea he called it also Dardanus after himself. To him a son Erichthonius was born, who far excelled in good fortune and in wealth. Of him the poet Homer[2] writes:

> The wealthiest was he of mortal men,
> Three thousand mares he had that grazed throughout
> His marshy pastures.

To Erichthonius was born a son Tros, who called the people of the land Trojans, after his own name. To Tros were born three sons, Ilus, Assaracus, and Ganymedes. Ilus founded in a plain a city which was the most renowned among the cities in the Troad, giving it after himself the name Ilium. And to Ilus was born a son Laomedon, who begat Tithonus and Priam, and Tithonus, after making a campaign against those parts of Asia which lay to the east of him and pushing as far as Ethiopia,[1] begat by Eos, as the myths relate, Memnon, who came to the aid of the Trojans and was slain by Achilleus, whereas Priam married Hecabê and begat, in addition to a number of other sons, Hector, who won very great distinction in the Trojan War. Assaracus became king of the Dardanians and begat Capys, whose

[1] Perhaps Assyria is meant, cp. vol. 1, p. 422, note 2.

Ἀφικνεῖται τὴν Σικελίαν ἐνιαυτὸν τὸν ἐπιφανέστατον τῶν Ἑλλήνων. Ἑκατόμνως δὲ τῶν ἀπάντων εὐπορεῖν διεφέρων ὑπὸ τῶν θεῶν ἀντιπαγῆ τὸν βίον εἰκοσιετῆ.

6 Τούτων δ' ἡμῖν διεκρινομένων περιεσόμεθα διήγησιν περὶ Δαιδάλου καὶ Μινωταύρου καὶ τῆς Μινῴας στρατείας εἰς Σικελίαν ἐπὶ Κωκάλον τὸν βασιλέα.

Ὁ Δαίδαλος δὲ τὸ μὲν γένος Ἀθηναῖος, εἰς τὸν Ἑρμοδόκου ἀναφερόμενος· ἦν γὰρ υἱὸς Μητιόνου τοῦ Ἐυπαλάμου τοῦ Ἐρεχθέως· φύσει δὲ πολὺ τοὺς ἄλλους ἅπαντας ὑπερέφερεν ἐν τε περὶ τὴν τεκτονικὴν τέχνην καὶ τὴν τῶν ἀγαλμάτων κατασκευὴν καὶ λιθουργίαν· εὑρετὴς δὲ γενόμενος πολλῶν τῶν συνεργούντων εἰς τὴν τέχνην, κατεσκεύασεν ἔργα θαυμαζόμενα κατὰ
7 πολλοὺς τόπους τῆς οἰκουμένης· κατὰ δὲ τὴν τῶν ἀγαλμάτων κατασκευὴν τοιούτῳ τῶν ἁπάντων ἀνθρώπων διήνεγκεν ὥστε τοὺς μεταγενεστέρους μυθολογῆσαι περὶ αὐτοῦ διότι τὰ κατασκευαζόμενα τῶν ἀγαλμάτων ὁμοιοῦντα τοῖς ἀμφίγυοις ἐπαγεῖ· βλέπειν τε γὰρ αὐτὰ καὶ περιπατεῖν, καὶ καθόλου πρὸς τὴν τοῦ ὅλου σώματος διάθεσιν, ὥστε δοκεῖν εἶναι τὰ κατασκευαζόμενα ἔμ-
8 ψυχα ζῶντα· πρώτους δ' ὀμματώσας καὶ διαβρίξαντα τὰ σκέλη ποιήσας, ἐπὶ δὲ τὰς χεῖρας διεσταλμένας ποιήσας, εἰκότως ἐθαυμάζετο παρὰ τοῖς ἀνθρώποις· οἱ γὰρ πρὸ τούτου τεχνῖται κατασκευάζοντες τὰ ἀγάλματα τοῖς μὲν ὄμμασι μεμυκότα, τὰς δὲ χεῖρας ἔχοντα καθειμένας καὶ τοῖς πλευραῖς κεκολλημένας.

9 Ὁ δ' οὖν Δαίδαλος κατὰ τὴν φιλοτεχνίαν

and also Anchises, who by Aphroditê begat Aeneas, the most renowned man among the Trojans. And Ganymedes, who excelled all men in beauty, was snatched up by the gods to become the cup-bearer of Zeus.

But now that we have examined these matters we shall endeavour to set forth what concerns Daedalus, the Minotaur, and the expedition of Minos into Sicily against King Cocalus.

Daedalus was an Athenian by birth and was known as one of the family named Erechthids, for he was the son of Metion, the son of Eupalamus, the son of Erechtheus. In natural ability he towered far above all other men and assiduously pursued the building art, the making of statues, and the working of stone. He was also the inventor of many devices which contributed to the advancement of his art and executed works in many places of the inhabited world which arouse the wonder of men. In the carving of his statues he so far excelled all other men that later generations invented the story about him that the statues of his making were quite like their living models; they could see, they said, and walk, and, in a word, preserved so well the disposition of the entire body that the image made by him seemed to be a living being. And since he was the first to render the eyes open and to fashion the legs separated as they took a stride, as well as the arms and hands as extended, it was a natural thing that he should have received the admiration of mankind; for the artists before his time had made their statues with the eyes closed and the arms and hands hanging and attached to the sides.

But though Daedalus was an object of admiration

θαυμαζόμενος ἔφυγεν ἐκ τῆς πατρίδος, καταδικασθεὶς ἐπὶ φόνῳ διὰ τοιαύτας αἰτίας· τῆς ἀδελφῆς τῆς Δαιδάλου γενομένος υἱὸς Τάλως ἐπαιδεύετο παρὰ Δαιδάλῳ, παῖς ὢν τὴν ἡλικίαν
5 εὐφυέστερος δ' ὢν τοῦ διδασκάλου τόν τε περαμευτικὸν τρόχον εἶχε καὶ σιαγόνα περιτυχὼν ὄφεως, καὶ ταύτῃ ξύλινον μικρὸν διαπρίσας ἐμιμήσατο τὴν τραχύτητα τῶν ὀδόντων· ὃ ὅπερ κατασκευάσας ἐν σιδήρου πρῶτος, καὶ διὰ τούτου ποιῶν τὴν ἐν τοῖς ἔργοις ξύλινην ὕλην, ἔδοξεν εὕχρηστον εὑρηκέναι μέγα πρὸς τὴν τεκτονικὴν τέχνην· ὁμοίως δὲ καὶ τὸν τόρνον εὗρεν καὶ ἕτερα τινὰ φιλοτεχνήματα δοξαν ἀπηνεγκατο
6 μεγάλην· ὁ δὲ Δαίδαλος φθονήσας τῷ παιδὶ, καὶ ποιήσας αὐτὸν πολὺ τῇ δόξῃ προέχειν τοῦ διδασκάλου, τὸν παῖδα ἐδολοφόνησε· θάπτων δ' αὐτὸν καὶ παρακαλύπτων γινόμενος, ἐπηρωτήθη τινὰ θάπτει, καὶ ἔφησεν ὄφιν κατεχωννύειν· θαυμάσας δ' ἄν τις τὸ παράδοξον, ὅτι διὰ τὸ ζῶον[1]
7 ἐξ οὗ τοῦ πρώτου ἐνεῦρε μίμησιν τὴν κατασκευὴν, διὰ τούτου καὶ τοῦ φόνου τὴν ἐπιγνωσιν συνεπῆ γενεσθαι· καταγνωσθεὶς δὲ καὶ καταδικασθεὶς ὑπὸ τῶν Ἀρειοπαγιτῶν φόνου, τὸ μὲν πρώτον ἔφυγεν εἰς ἕνα τῶν κατὰ τὴν Ἀττικὴν δήμων, ἐν ᾧ τοὺς κατοικοῦντας ἀπ' ἐκείνου Δαιδαλίδας ὠνομάσθαι.

77 Μετὰ δὲ ταῦτα διελθὼν εἰς Κρήτην, καὶ

[1] διὰ τὸ ζῶον, deleted by Hertlein; Rubstaelt suggested διὰ τοῦ ζῴου.

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[1] i.e. 'descendants of Daedalus.' A demo by the name is known in Attica; it was probably composed chiefly of craftsmen who claimed descent from Daedalus.

[illegible]

[illegible]

διὰ τὴν ἐν τῇ τέχνῃ δόξαν θαυμαζόμενος φίλος ἐγένετο Μίνωος τοῦ βασιλέως· κατὰ δὲ τὸν παραδεδομένον μῦθον ἡ Πασιφάη τῆς Μίνωος γυναικὸς ἐρασθεῖσα τοῦ ταύρου, μηχανῆς ποιησάμενον διὰ συνεργίας τῆς Πασιφάης πρὸς
2 τὴν ἐπιμιξίαν· μαθόντων γὰρ πρὸ τούτων τῶν χρόνων Μίνωα κατ' ἐπιστολὴν ἐπιθυμεῖν καθήρου τοῦ ἀλλοτρίου τῶν γινομένων ταύρων τὸν Ποσειδῶνα καὶ θύειν τῷ θεῷ· γενομένου δὲ τοῦ ταύρου καλλει διαφέροντος ἕτερον τῶν γενομένων ταύρων θύσαι· τὸν δὲ Ποσειδῶνα μηνύσαντα τῷ Μίνῳ παιδίσκαι τὴν γυναῖκα αὐτοῦ Πασιφάην
3 ἐρασθῆναι τοῦ ταύρου· διὰ δὲ τῆς τούτου φιλοτεχνίας τὴν Πασιφάην μιγεῖσαν τῷ ταύρῳ γεννῆσαι τὸν μυθολογούμενον Μινωταύρον· τούτον δὲ φασὶ διφυῆ γεγονέναι· καὶ τὰ μὲν ἄνωθεν μέρη τοῦ σώματος ἔχειν τῶν ὤμων ἕως ταύρου, τὰ δὲ
4 λοιπὰ ἀνθρώπου· τῷ δὲ τέρατι τούτῳ πρὸς δὲ τὸν φόβον λεγόμενα κατασκευάσαι Δαίδαλον λαβυρίνθου τὰς διεξόδους σκολιὰς ἔχοντα καὶ τοὺς ἀνείρους δυσεύρετον, ἐν ᾧ τρεφόμενον τὸν Μινωταύρον τοὺς εἰς Ἀθήνας ἀποστελλομένους ἐπὶ κλοιοῦ καὶ ἀ μὴ ἔστι ἀποφυγεῖν πρὸς ἃν προειρήκαμεν.

5 Τὸν οὖν Δαίδαλον μετὰ μικὸν τὴν ἀπιστίαν τοῦ Μίνωος διὰ τὴν κατασκευὴν τῆς βίας φασὶ φιλοτιμηθέντα τὴν ἄμμον τοῦ βασιλέως ἐκ τῆς Κρήτης ἐκπλεύσαι, συνεργούσης τῆς Πασιφάης καὶ πλοῖον
6 δούσης πρὸς τὸν ἔκπλουν· μετὰ δὲ τοῦτον τὸν

[a] ἐπιθυμεῖν omitted OD, Vogel; but cf. 61. 6. 3: ἐπιθυμεῖν πέρας καὶ τὴν ἄνω χώρα.

[illegible]

[illegible]

[illegible]

[illegible] Ἰκάρου φύσεως κατεμβάλοι πρὸς τὴν [illegible]
[illegible] πρὸς δὲ τὸν Ἰκαρον ἐπιβάλλοντα [illegible]
[illegible] ἐπιδείξαντα πολὺ τῶν Ἑλλήνων καὶ τελευτῶντα,
[illegible] καὶ τὸ πέλαγος Ἰκαρίαν ὀνομασθῆναι καὶ
τὸν νῆσον Ἰκαρίαν κληθῆναι. τὸν δὲ Δαίδαλον
ἐν τῇ νήσῳ ταύτῃ ἀναλαβόντα κατεφύγοντα
τὴν Σικελίαν πρὸς γαμβρὸν ἐν Κωκάλῳ
βασιλεῖ τῶν Σικανῶν, καὶ διὰ τὴν ἐκείνου καὶ
δόξαν κατασκευάσαι ἔργα ἐν τῇ νήσῳ.

7 Ἰστορεῖ δὲ μυθολογοῦντα κατὰ τὴν Κρήτην ἐν
Δαιδάλου διατρίβοντος καὶ τοῦ τοῦ Μινώου
ἀρετῶν. Μίνως μὲν τὸν Δαίδαλον βασα-
νίζων τιμωρεῖν ἐξ ἀνάγκης τὸν Δαίδαλον, καὶ μὴ
δυνάμενος ἐτέρῳ, τὰ τε τῶν τέκνων τὰ κατὰ
τὴν νῆσον ἔρωτας καὶ χρήματα πάντα ἐκφορ-
γαλλόμενος δωρεῖν τῷ τοῦ Δαιδάλου ἀνεψιῷ
8 ἀνεῖλε τὸν Δαίδαλον ἐπιμονὴν τὸν διὰ τῶν
ἔλκων ἔρωτος, κατασκευάσας παρὰ ξύλα πτε-
ρυγῶν πολυτελῶν καὶ διὰ κηροῦ ἐναρμόσας
τοιούτῳ τρόπῳ. ἐνέθετο δὲ ταύτας τῷ τε
τοῦ υἱοῦ σώματι καὶ τῷ αὐτοῦ κηρίνῳ ἐπιτε-
θεῖσαν καὶ διαβάντα[1] τὸ πέλαγος τὸν Κρη-
9 τικὸν πέλαγος. καὶ τὸν μὲν Ἴκαρον διὰ τὴν
ἀπειρίαν μετεωρίσαι τὴν ἀπὸ τοῦ μόνου πόδας
εἰς τὸ πέλαγος πεσεῖν διὰ τὸν ἥλιον τοῦ σιε-
ρίνου τὰς πτερυγὰς κηρόν, αὐτὸν δὲ παρὰ τὴν
θάλατταν περιφερόμενον καὶ παρ' ἄκαιρον τάγματα
τὰς πτερυγὰς διασώσαντα παραδόξως εἰς τὴν
Σικελίαν. ἀλλὰ περὶ μὲν τούτων οὐ καὶ παρα-
δοξότερα ἐστὶν ὁ μύθος, ἡμεῖς δὲ ἡγούμεθα μὴ παρελ-
θεῖν αὐτόν.

[1] So Dindorf. διαβάντα.

[illegible]

leave it unmentioned.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] and a river.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Ἀθηναῖοι [illegible]
4 [illegible]
[illegible]
[illegible]
5 [illegible]
[illegible]
[illegible]
6 [illegible]
[illegible]
7 [illegible]
[illegible]

[illegible]

[illegible]

ants of the region offering sacrifices there in the belief that the shrine was Aphrodite's; but in more recent times, after Acragas had been founded and it became known that the bones had been placed there, it came to pass that the tomb was dismantled and the bones were given back to the Cretans, this being done when Theron was lord over the people of Acragas.

However, the Cretans of Minos's force, after the death of Minos, since they had no ruler and were being warred upon by the Sicani because of the death of Minos, and since they had burned their ships, gave up all hope of returning to Crete, and deciding to make their home in Sicily, a part of them founded a city which they named Minoa after their king, and others, after wandering about the interior of the island, seized a place which was naturally strong and founded a city to which they gave the name Engyum, after the spring which flowed forth within the city. And at a later time, after the capture of Troy, when Meriones the Cretan came to shore in Sicily, they received the Cretans who had landed with him and shared with them their citizenship; and using as their base a well-fortified city and having subdued certain of the neighbouring peoples, they secured for themselves a fairly large territory. And growing steadily stronger all the while they built a temple to the Mothers[1] and accorded these goddesses unusual honours, adorning their temple with many votive offerings. The cult of these goddesses, so men say, [illegible] their

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[1] The Sicilian counterpart of the Mother Rhea of the Cretans.

τό καὶ παρὰ τοῖς Κρησὶ τιμᾶσθαι τοὺς θεοὺς ταύτας διαφερόντως.

Μυθολογοῦσι δ' αὐτὰς τὸ παλαιὸν θεῶσθαι τὴν Δίκαν λοιπὸν τοῦ πατρὸς Κρόνου· διὸ ἀνθ' ὧν αὐταὶ εἰς τὸν οὐρανὸν ἀναβεβήκασι καὶ κατα-
2 στερισθεῖσαι ἄστρου προσαγορευόμεναι περὶ ὧν καὶ τὸν Ἄρατον συμφωνοῦντα τούτοις τεθεικέναι κατὰ τὴν τῶν ἄστρων ποίησιν,

ἐμπαλιν εἰς ἴμους τετραμμένα· εἴ ἄνεον γε
Κρηνῆθεν κεῖναι γε Διὸς μεγάλου ἀστερι
ὁ ῥαῖον εὐπανέῃσαν, ὁ μὲν τοτε κουρίζοντα
Δίκτῳ ἐν εὐνάδι δρέος σχεδὸν Ἰδαίοιο
ἄντρῳ ἐγκατέθεντο καὶ ἐ ῥέα ἐν δικαιοσύνῃ,[1]
Δικταῖοι Κουρῆτες ὅτε Κρόνον ἐμεινάοντο

3 Ὁ δὲ ἄξιον δὲ παραλιπεῖν τὴν περὶ τοὺς θεοὺς εὐσέβειαν τε καὶ τὴν κατ' ἀνθρώπους ἐπιφάνειαν τιμῶσι δ' αὐτοὺς οὐ μόνον οἱ τὰ κατὰ τὴν τῶν πόλεων οἰκοῦντες, ἀλλὰ καὶ τινες τῶν ἄλλων περιοικῶν θυσίαις τε μεγαλοπρεπέσι καὶ ταῖς ἄλλαις τιμαῖς
4 ἀποσεμνύουσι τοὺς θεούς· ἔνιαι δὲ πόλεσι καὶ πανσέβαστοι χρησμοὶ προσετάξαν τιμᾶν τοὺς θεούς· ἐνεστῶσι γὰρ τοῖς ποιοῦσι τοῦτο τε τῶν ἰδίων βίων ἐπιμονὴ καὶ τῆς πόλεως εὐθηνία· τινὲς δὲ προσδοκῶντες ἐπὶ πολὺ τῆς κατὰ τοὺς θεοὺς ἐπιφανείας, οἱ μὲν ἔγχωροι πολλοῖς ἀναθήμασι ἀργυροῖς καὶ χρυσοῖς διετέλεσαν τιμῶντες
5 ἄχρι τούσδε τῶν ἱστορικῶν γραφομένων· ἐνιοι

[1] ll. 4–8 added by Wesseling.

[1] *Phaenomena*, 30–35 tr. by Mair in the L.C.L.
[2] i.e. Isyllus.

home in Crete, since the Cretans also hold these goddesses in special honour.

[illegible] The account which the mythic poesies of the Mysians give runs thus. They nurtured Zeus of old without the knowledge of his father Cronus, in return for which Zeus [illegible] them as a constellation which he named the Bears. And Aratus[1] agrees with this account when he states in his poem, on the place

> Fixed hard by Arcadia, upon their shoulders are
> The Bears. If true [illegible] from Crete
> [illegible] mounted to the [illegible]
> [illegible] Zeus for that which he was [illegible]
> [illegible] near to Dictean mount
> [illegible] him in a cave and [illegible]
> A year, the [illegible] Cretan Dictaean
> Proclaimed decent on Cronus.

There is no reason why we should omit to mention the sanctity of these goddesses and the reverence which they enjoy among mankind. They are honoured, indeed, not only by the inhabitants of the island but by those of the neighbouring peoples also, partly from goddesses with long [illegible] and every other kind of honour. Some cities were indeed commanded by oracles from the Pythian god to honour the goddesses, being assured that in this way the lives of [illegible] would be blessed with good fortune and their [illegible] would flourish. And in the end the reverence of the goddesses advanced to such a degree that the inhabitants of this region have continued to honour them with many votive offerings in silver and gold down to the time of the writing of this history. For instance, a temple was

μὲν γὰρ αὐταῖς κατεσκεύασεν οὐ μόνον τὴν μεγάλην διάφορον ἀλλὰ καὶ τὴν πολιτείαν τὴν κατὰ τὴν οἰκουμένην θαυμαζομένην· ἐν μὲν γὰρ τοῖς κατὰ τὴν ἰδίαν χώραν λίμνον ἀξιόλογον παρὰ τὴν καλουμένην Ἀγχεσίαν ἄνωθεν τῶν μεγάλων βασιλείων ὑπὸ τὴν ἀκρόπολιν τῆς Δ πόλεως ἐκ τῶν ὑπὸ τῶν ἀνωτέρω κομιζομένων τοῖς λίθοις ὑπερκειμένων τραχέων καὶ παντελῶς δυσκατέργων· διὰ δὲ τὴν αὐτὴν κατασκευάσας δημόσιον τετραπλεύρου
a ἑκατὸν ξύλινον βίον εἰς μόνον τὸν λίθον· διὰ γὰρ τὸ πλῆθος τῶν ἐκεῖσε χρωμένων εὐπορίαν, τὴν δαψιλείαν τῆς εὐπορίας ὑπερβάλλον τῶν ἀνθρώπων· ἔστι γὰρ ἐν ὅλῳ τῷ βίῳ μὴ μόνον τοῖς ἀναγκαίοις χρῆσθαι δὲ πλείστῳ ὥστε λαμβάνειν μεγάλας προσόδους.

91 Ἡμεῖς δὲ περὶ τούτων ἀκριβέστερον διειλήφαμεν περὶ Ἀρισταίου γράφοντες ἃ γεγράφαμεν· Ἀρισταῖος γὰρ ἦν υἱὸς μὲν Ἀπόλλωνος καὶ Κυρήνης τῆς Ὑψέως θυγατρὸς τοῦ Ἐρεχθέως, περὶ δὲ τῆς γενέσεως αὐτοῦ μυθολογοῦσι τινὲς οὕτως· Ἀπόλλωνα περὶ τὸ Πήλιον τρεφόμενον ἀμφὶς δοῦμα Κυρήνης καλλει διαφέροντος ἐρασθέντα τῆς παρθένου, καὶ μεταστήσαντα αὐτὸν τῆς Λίβυος εἰς ταύτην τὴν χώραν, ἐν ᾗ νῦν τοῦ κατοικοῦν χωρίου τῶν ἐπιστήμων πολὺ μὲν ἐκείνου
2 δοῦμον Κυρήνην· τὸν δὲ οὖν Ἀπόλλωνα κατὰ ταύτην τὴν χώραν ἐκ Κυρήνης γεννήσαντα υἱὸν Ἀρισταῖον τοῦτον μὲν νύμφαις ἔνια παραδοῦναι τοῖς Νύμφαις τρέφειν· ταύτας δὲ τὸν παῖδα τρέφε

[1] The nearer city of Dodona.

[illegible]

[illegible]

[illegible]

διωμασμένος τρόπον καλεῖν γὰρ αὐτὸν Νόμιον Ἀριστάιον, Ἄγκιον δὲ παρὰ τῶν Νομάδων μαθόντα τὴν τε τοῦ γάλακτος πῆξιν καὶ τὴν κατασκευὴν τῶν σωκίων, ἔτι δὲ τῶν ἄλλων τὴν κατασκευήν, διὸ καὶ πρῶτον τῆς ἀνθρωπίνης
3 βίου δι' τὴν εὕρεσιν τῶν εἰρημένων εὐεργετήσαντα εὐεργέτου τιμῆσαι τὸν Ἀριστάιον ἰσοθέοις τιμαῖς, καθὰ καὶ τὸν Διόνυσον.

Μετὰ δὲ ταῦτα φασὶν αὐτὸν εἰς Βοιωτίαν κατατρέψαντα γῆμαι τὴν Κάδμου θυγατέρα Αὐτονόην, ἐξ ἧς φασὶν Ἀκτίωνα γενόμενον τὸν κατὰ τὴν μετ' αὐτὸν ὑπὸ τῶν ἰδίων κυνῶν διασπασθέντα
4 τὴν δ' αἰτίαν ἀποδίδοσαι τῆς ἀπωλείας οἱ μὲν ὅτι κατὰ τὸ τῆς Ἀρτέμιδος ἱερὸν δυὶ τῶν ἀπιθανόντων ἀναθήματα ἐν τῷ κατὰ τὸν πρόπυλον τῶν γάμων κατασκευασθῆναι τῆς Ἀρτέμιδος, οἱ δ' ὅτι τῆς Ἀρτέμιδος αὐτὸν πρωτεύειν τῆς κυνη-
5 γεσίας ἀπέφαινετο· οὐκ ἀπιθανῶς δὲ λέγ' ἀμφοτέρους τοιοῦτος μυθοῦσι τὴν θεόν· εἴτε γὰρ τοῖς ἀλιτεῖν τῶν ἀκουσθέντων τοῖς γάμοις κατεγνῶν πρὸς τὸ συντελεσθὲν τὴν ἰδίαν ἐπέθηκεν, εἴτε καὶ ταύτῃ βούλοιτο τιμῶν αἰρετώτερον αὐτὸν εἶναι κυνηγὸν ἢ καὶ θεὸν παρακεχωρηκότα τῆς ἐν τούτοις ἀμιλλῆς, ὁμολογουμένου καὶ δικαίως ὀργὴν ἔσχε πρὸς αὐτὸν ἡ θεός· κυβιστῶν δὲ πίστεως εἰς τὴν τῶν ἀλωπεκῶν θήρων μετὰ μορφωθεῖς ἴδιον τῶν καὶ τἄλλα θήρια χειρουμένων κυνῶν διεφθάρη.

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[1] i.e. to make choice.

[illegible]

the case of Dionysus.

[illegible]

other wild beasts.

82 Τῶν δ' Ἀρισταίου φασὶ μετὰ τὴν Ἀκτεώνος τελευτὴν ἐλθεῖν εἰς τὸ χρηστήριον τοῦ πατρὸς, καὶ τὸν Ἀπόλλω προστάξαι αὐτῷ τὴν εἰς Κέων νῆσον μετοικίζειν ἐνομίσθη αὐτοῦ καὶ τοὺς ἀπόγονοι
2 νας παρὰ τοῖς Κείοις τιμᾶσθαι· τὸν δὲ πλεύσαι μὲν εἰς τὴν νῆσον ταύτην, λοιμοῦ δὲ τῆς Ἑλλάδος κατεσχόντος παυσάμενον τὴν θυσίαν ὑπὲρ ἁπάντων τῶν Ἑλλήνων· γενομένης δὲ τῆς θυσίας κατὰ τὴν τοῦ σειρίου ἄστρου ἐπιτολὴν, καθ' ἣν συνέβαινε πνεῖν τοὺς ἐτησίας, λῦσαι τὰς λοιμικὰς
3 νόσους· τοῦτο δ' ἂν τις συλλογιζόμενος εἰκότως θαυμάσαι τὸ τῆς περιουσίας ἴδιον· ἃ γὰρ ὑπὸ τῶν ἄλλων ἴδιον τὸν υἱὸν τετελευτήκασι, οὗτος τῶν κατὰ τὸν οὐρανὸν ἄστρων τὸν αὐτὸν ἔχον προσηγορίαν καὶ φέιρειν νομιζόμενον τοῖς ἀνθρώποις ἔπαυσε, καὶ τοῖς ἄλλοις αἴτιος ἐγένετο τῆς σωτηρίας.

4 Λέγουσι δὲ τὸν Ἀρισταίον ἐκνόνους ἐν τῇ Κέῳ καταλιπόντα, καὶ μετὰ ταῦτα εἰς τὴν Λιβύην ἐπανελθόντα,[1] ὑπὸ[2] τῆς μητρὸς Νεφέλης τὴν αἰνιγμαῖον ποιησάμενον εἰς τὴν Σιρίου νῆσον κατοικίσαι· ἐν δὲ ταύτῃ κατοικήσαντα, καὶ τὴν νῆσον διὰ τὸ κάλλος στέρξαντα, φιτεύσαι τε αὐτὴν καὶ τὸ πρότερον ἀνώνυμον τεμένισαι· γεννῆσαι δ' ἐν αὐτῇ δύο παῖδας, Λάμον καὶ Καλλικάρπον· μετὰ δὲ ταῦτα ἄλλας τε νήσους ἐπελθεῖν καὶ κατὰ τὴν Σικελίαν διατρῖψαι τινα χρόνον,

[1] Βιβ. ἐπανελθόντα. Wesseling suggests ἐπιπλεύσαντα.
[2] ὑπὸ Μτο., Becker and Wesseling. Ἰδιωτικῶς Vogel.

[1] i.e. another name for Sirius was the "dog star"
[2] i.e. he could not save his own son, but he saved everyone else.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

where because of the abundance of the fruits on the island and the multitude of birds and bees which [illegible] the messengers to [illegible] the honeybees which were his to foster. Cadmus [illegible] among the inhabitants of Thera, as there say. After [illegible] a dwelling on a goal on [illegible] tree. And [illegible] as the oracle ordered [illegible] and was initiated into his secret rites, and during the stay in the company of the god he learned from him many useful [illegible]. And after [illegible] of Mount Ilion, he never was seen again of men, and became the [illegible] of immortal honours not only among the barbarians in Asia but among the Greeks as well.

83. 1 [illegible] Aristaeus we shall not content [illegible] and [illegible] to Dionysus and [illegible] of Aristaeus and [illegible] a certain native king of Thera of very great force, and he was admired by the natives because of his noble birth on his mother's side, and became king over a part of the island. He also founded a [illegible] which have his name. It was set upon a lofty place, and on the highest point [illegible] he established a shrine of his mother, which he dedicated not only with a beautiful [illegible] temple, but also with the magnitude of the dedications. The goal was both because of the reverence which the inhabitants of the city in paid to her and because of the honour which he received from the one whom she had borne, displayed on exceptional days for the city, and for this reason she

Ἀφροδίτην Ἐρυκίνην ὀνομασθῆναι θαυμάσαι δ' ἄν τις εἰκότως ἀναλογισαμένος τὴν περὶ τὸ ἱερὸν
3 τοῦτο γενομένην δόξαν· τὰ μὲν γὰρ ἄλλα τεμένη ἀνθήσαντα ταῖς δόξαις πολλάκις διὰ περιστάσεις τινὰς τεταπείνωται, μόνον δὲ τοῦτο τῶν[1] ἐξ αἰῶνος ἀρχὴν λαβὸν οὐδέποτε διέλιπε τιμωμενον, ἀλλὰ καὶ τοὐναντίον ἀεὶ διετέλεσε πολλῆς
4 τυγχάνον αὐξήσεως· μετὰ γὰρ τὰς προειρημένας ὑπ' Ἔρυκος τιμὰς ὕστερον Αἰνείας ὁ Ἀφροδίτης πλέων εἰς Ἰταλίαν καὶ προσορμισθεὶς τῇ νήσῳ πολλοῖς ἀναθήμασι τὸ ἱερόν, ὡς ἂν ἴδιας μητρὸς ὑπάρχον, ἐκόσμησε· μετὰ δὲ τοῦτον ἐπὶ πολλὰς γενεὰς τιμῶντες οἱ Σικανοὶ τὴν θεὸν θυσίαις τε μεγαλοπρεπέσι συνεχῶς καὶ ἀναθήμασιν ἐκόσμουν· μετὰ δὲ ταῦτα Καρχηδονιοι, μέρους τῆς Σικελίας κυριεύσαντες, οὐ διέλιπον τιμῶντες τὴν θεὰν διαφερόντως· τὸ δὲ τελευταῖον Ῥωμαῖοι, πάσης Σικελίας κρατήσαντες, ὑπερέβαλοντο παντας τοὺς
5 πρὸ αὐτῶν ταῖς εἰς ταύτην τιμαῖς· καὶ τοῦτο εἰκότως ἐποίουν· τὸ γὰρ γένος εἰς ταυτην ἀναπέμποντες, καὶ διὰ τοῦτο ἐν ταῖς πράξεσιν ἐπιτυχεῖς ὄντες, τὴν αἰτίαν τῆς αὐξήσεως ἠμείβοντο ταῖς
6 προσηκουσαις χάρισι καὶ τιμαῖς. οἱ μὲν γὰρ καταντῶντες εἰς τὴν νῆσον ὕπατοι καὶ στρατηγοὶ καὶ παντες οἱ μετά τινος ἐξουσίας ἐπιδημοῦντες, ἐπειδαν εἰς τὸν Ἔρυκα παραβάλωσι, μεγαλο-

[1] τῶν Wesseling : τῆς.

came to be called Ionian Asia [illegible]. And a place they [illegible] when he stops to walk at the time which has gathered around the shrine [illegible] have indeed [illegible] a flood of [illegible] have [illegible] them and [illegible] the [illegible] temple which [illegible] I [illegible] at the beginning of time, and which has never failed to be [illegible] of which [illegible] time [illegible] to every great [illegible] [illegible] we have described, [illegible] at a later time he was [illegible] and came to [illegible] [illegible] paid homage to the [illegible] for many generations and kept [illegible] it with both magnificent [illegible] and [illegible] offerings and after that [illegible] Athenians [illegible] had become the [illegible] of a parent [illegible] never failed to lead the [illegible] [illegible] And last of all the Romans [illegible] [illegible] honours they [illegible] And it was with good reason that they [illegible] for [illegible] they [illegible] their ancestry to her and for the reason were [illegible] in their [illegible] they were but [illegible] her who was the cause of their agreement with each [illegible] possessions of great wealth and honours as they used to her. The [illegible] and [illegible], for [illegible] who [illegible] the [illegible] and [illegible] there [illegible] authority [illegible] they come to [illegible], [illegible] with magnificent

πρεπέσι θυσιαις καὶ τιμαῖς κοσμοῦσι τὸ τέμενος, καὶ τὸ σχυθρωπὸν τῆς ἐξουσιας ἀποθεμενοι μεταβάλλουσιν εἰς παιδιας και γυναικῶν ὁμιλίας μετὰ πολλῆς ἱλαρότητος, μόνως οὕτω νομίζοντες κεχαρισμενην τῇ θεῷ ποιησειν τὴν ἑαυτῶν παρουσίαν· 7 ἥ τε σύγκλητος τῶν Ῥωμαίων εἰς τὰς τῆς θεοῦ τιμὰς φιλοτιμηθεῖσα τὰς μὲν πιστοτάτας τῶν κατὰ τὴν Σικελίαν πόλεων οὔσας ἑπτακαίδεκα χρυσοφορεῖν ἐδογμάτισε τῇ Ἀφροδίτῃ καὶ στρατιώτας διακοσίους τηρεῖν τὸ ἱερόν.

Καὶ περὶ μὲν Ἔρυκος εἰ καὶ πεπλεονάκαμεν, ἀλλ' οὐκ οἰκείαν πεποιήμεθα τὴν περὶ τῆς θεᾶς ἀπαγγελίαν.

84 Νυνὶ δὲ περὶ Δάφνιδος πειρασομεθα διελθεῖν τὰ μυθολογουμενα. Ἡραῖα γαρ ὄρη κατὰ τὴν Σικελίαν ἐστίν, ἃ φασι κάλλει τε καὶ φύσει καὶ τοπων ἰδιότησι πρὸς θερινὴν ἄνεσιν καὶ ἀπολαυσιν εὖ πεφυκέναι. πολλάς τε γὰρ πηγὰς ἔχειν τῇ γλυκύτητι τῶν ὑδάτων διαφόρους καὶ δενδρεσι παντοιοις πεπληρῶσθαι. εἶναι δὲ καὶ δρυῶν μεγαλων πλῆθος, φερουσῶν καρπὸν τῷ μεγεθει διαλλάττοντα, διπλασιάζοντα τῶν ἐν ταῖς ἄλλαις χωραις φυομένων. ἔχειν δὲ καὶ τῶν ἡμέρων καρπῶν αὐτομάτων, ἀμπέλου τε πολλῆς φυομενης 8 καὶ μήλων ἀμυθήτου πληθους. διὰ καὶ στρατόπεδον ποτε Καρχηδονιων ὑπὸ λιμοῦ πιεζόμενον διαθρέψαι, παρεχομένων τῶν δρῶν πολλαῖς μυριάσι χορηγίας εἰς τροφην ἀνέκλειπτον.

Ἐν ταύτῃ δε τῇ χώρᾳ συναγκειας δένδρων

[illegible] and honours and laying aside the austerity of their [illegible] they enter into sports and have [illegible] women in a spirit of great gaiety [illegible] that not in the way [illegible] they make the [illegible] there pleasing to the goddess. In fact the human nature has so [illegible] concerned itself with the honours of the goddess that it has decreed that the [illegible] cities of Sicily which are most favoured [illegible] pay a tax in grain [illegible] and [illegible] two hundred [illegible] serve as a guard of her shrine.

Now if we have dwelt overmuch on the [illegible] of Ceres we have at least given an account of the goddess such as [illegible] not out.

84. At the time we [illegible] necessary to set forth what the [illegible] concerning Cerdiana. There [illegible] Sicily [illegible] the Hyrcanian Nymphaeum [illegible] which are naturally [illegible] because of the beauty of Nature and [illegible] because of the [illegible] and [illegible] and [illegible] [illegible] sweet water and are [illegible] of trees of every description. On them [illegible] a multitude of great [illegible] which [illegible] of extraordinary size [illegible] and that grows in other [illegible] And [illegible] of the cultivated fruits which have sprung up of their own accord [illegible] there is profusion and [illegible] fruits in quantities beyond belief. Consequently the area was surrounded a [illegible] region [illegible] when it was facing starvation the mountains supplying many tens of thousands of peasants with a [illegible] of food for their [illegible] sustenance.

It was in this region, where there were great [illegible]

εἴτε θεοφόρητοι καὶ Νύμφαις ἄλλοις ἀνειμένοι μὲ θυλγοῦσι γενεσθαι τὸν ὀνομαζόμενον Δάφνιν, Ἑρμοῦ μὲν καὶ Νύμφης υἱόν, ἀπὸ δὲ τοῦ πλήθους καὶ τῆς συνεχείας τῶν φυομένων δάφνης ὠνομα-
3 σθαι Δάφνιν· τούτον δ' ὑπὸ Νυμφῶν τροφέντα, καὶ βαθὺν ἀγέλας παμπλήθεις κεκτημένον, τούτων ποιεῖσθαι πολλὴν ἐπιμέλειαν· ἀφ' ἧς αἰτίας βουκόλον αὐτὸν ὀνομασθῆναι· φύσει δὲ διαφέρειν πρὸς ἐπιμέλειαν· κεχορηγημένον εὑρεῖν τὸ βουκολικὸν ποίημα καὶ μέλος· ὃ μέχρι τοῦ νῦν κατὰ τὴν Σικελίαν τυγχάνει διαμένον· ἐν ἀποδοχῇ
4 μυθολογοῦσι δὲ τὸν Δάφνιν μετὰ τῆς Ἀρτέμιδος αὐτοῦ ὑπηρετοῦντα τῇ θεῷ κεχαρισμένον, καὶ διὰ τῆς συρίγγου καὶ βουκολικῆς μελῳδίας τέρπειν αὐτὴν διαφέροντως· λέγουσι δ' αὐτοῦ μίαν τῶν Νυμφῶν ἐρασθεῖσαν προειπεῖν, καὶ ἑλλὴ τὴν πλήγισιν στερήσεσθαι τῆς ὁράσεως· κακεῖνον ὑπὸ τινος θνητῆς βασιλέως καταμεθυσθέντα καὶ πληησθέντα αὐτῆς, στερεθῆναι τῆς ὁράσεως κατὰ τὴν γεγενημένην ὑπὸ τῆς Νυμφῆς προμήνυσιν· καὶ περὶ μὲν Δαφνίδος ἱκανῶς ἡμῖν εἰρήσθω.

5) Περὶ δὲ Ἡρακλέους τὰ μυθολογούμενα νῦν διέλθωμεν· λέγεται γὰρ τοῦτον σώματος μεγέθει καὶ ῥώμῃ πολὺ τῶν μετ' αὐτὸν γενομένων ἡρώων ὑπεραίροντα φιλόπονον γενέσθαι καὶ κατασκευάσαι μεγάλα ἔργα διὰ τὴν ἰσχὺν καὶ φιλοδοξίαν· κατὰ μὲν γὰρ τὴν Σικελίαν κατασκευάσαι Λύκωνα τὸν τότε βασιλεύοντα τῆς τότε μὲν ἀπ' αὐτοῦ Ζαγκλῆς,

* Thucydides (6. 4. 5) says that the Sicilian name for the place was sickle-shaped, for the Sicels call a sickle zankle.

with trees and meet for a goal and a grove consecrated to the Nymphs. [illegible] as the myths relate, he who was known as [illegible] was born a son of Hermes and a Nymph, and he, because of the sweet bay (laurel) which grew there in such profusion and so close, was given the name [illegible]. He was reared by Nymphs, and since it possessed very many herds of cattle and gave great attention to their care, he was for his reason called by the name Boucolos or Neatherd. And being endowed with an unusual gift of song, he invented the kind of poetry, poem and the bucolic song which continues to be an popular thing even down to the present day. The myths add that [illegible] his hunting service in a [illegible] manner, and that [illegible] he composed a pipe and singing of pastoral songs he pleased her exceedingly. The story is also told that one of the Nymphs became enamoured of him and promised to him that if he lay with any other woman he would be deprived of his sight; and indeed when once he had been made [illegible] by a daughter of a king and had lain with her, he was deprived of his sight in accordance with the prophecy delivered by the Nymph. As for Daphnis, then, let what we have said suffice.

85 1 We shall now recount what the myths relate about Orion. The story runs this: Orion, far surpassing in size and strength of body all the heroes of whom we have record, was a lover of the chase and the builder of mighty works by reason of his great strength and size of body. In Sicily, for instance, for Zancle, which was long at that time of the city which was called at that time after him Zancle,[1]

τῶν δὲ Μεσσήνης ἀνομαζομένης, ἄλλα τε καὶ τὸν λιμένα προσχωσάντα τὴν ὀνομαζομένην Ἀκτὴν
2 ποιῆσαι· ἐνεὶ δὲ τῆς Μεσσήνης ἐμνήσθημεν, οὐκ ἀκαιρεῖον προσθεῖναι νομίζομεν τοῖς προκει-
3 μένοις τὰς περὶ τὸν πορθμὸν διηγήσεις· φασὶ γὰρ οἱ παλαιοὶ μυθογράφοι τὴν Σικελίαν τὸ πρὸ τοῦ χερρονήσου οὖσαν ὕστερον γενέσθαι νῆσον διὰ τοιαύτας αἰτίας· τὸν ἰσθμὸν κατὰ τὸ στενότατον ὑπὸ δυοῖν πλευρῶν θαλάττης[1] προσκλυζόμενον ἀναρραγῆναι, καὶ τὸν τόπον ἀπὸ τούτου Ῥήγιον ἀνομασθῆναι, καὶ τὴν ὕστερον πολλοῖς ἔτεσι κτισθεῖσαν πολὺν τυχεῖν τῆς ὁμωνύμου
4 προσηγορίας· ἕνοι δὲ λέγουσι σεισμῶν μεγάλων γενομένων διαρραγῆναι τὸν αὐχένα τῆς ἠπείρου, καὶ γενέσθαι τὸν πορθμὸν διειργουσῆς τῆς θαλαττ-
5 ης τὴν ἤπειρον ἀπὸ τῆς νήσου· Ἡσίοδος δ' ὁ ποιητὴς φησι τούναντιον ἀναπεπταμένου τοῦ πελάγους Ἱρίωνα προσχῶσαι τὸ κατὰ τὴν Πελωριάδα κείμενον ἀκρωτήριον, καὶ τὸ τεμένος τοῦ Ποσειδῶνος κατασκευάσαι, τιμώμενον ὑπὸ τῶν ἐγχωρίων διαφέροντως· ταῦτα δὲ διαπραξάμενον εἰς Λιπάραν μετανασταθῆναι κἀκεῖ κατοικῆσαι· διὰ δὲ τὴν δόξαν ἐν τοῖς κατ' οὐρανὸν ἀστροις κατ-
6 αριθμηθέντα τυχεῖν ἀθανάτου μνήμης· περὶ οὗ καὶ ὁ ποιητὴς Ὅμηρος ἐν τῇ Νεκυίᾳ μιμησάμενός φησι,

[1] So Vogel cf. 1 31 2: θαλάττης.

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[1] "Promontory."
[2] The present Straits of Messina.
[3] Rhegium.
[4] Frg. 63 Kinkel (p. 18 Rzach).
[5] The northeast tip of Sicily.
[6] *Odyssey*, 11 572–5.

[illegible]

[illegible]

dead.

τὸν δὲ μέτ' Ὠρίωνα πελώριον εἰσενόησα
θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
οὓς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισι ὄρεσσι,
χεροὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές.

7 ὁμοίως δὲ καὶ περὶ τοῦ μεγέθους ἐμφανίζων, καὶ προεκθέμενος τὰ περὶ τοὺς Ἀλωάδας, ὅτι ἐννατεῖς ἦσαν τὸ μὲν εὖρος πηχῶν ἐννέα, τὸ δὲ μῆκος τῶν ἴσων ὀργυιῶν, ἐπιφέρει,

τοὺς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὠρίωνα.

Ἡμεῖς δὲ κατὰ τὴν ἐν ἀρχῇ πρόθεσιν περὶ τῶν ἡρώων καὶ ἡμιθέων ἀρκούντως εἰρηκότες αὐτοῦ περιγράψομεν [1] τήνδε τὴν βίβλον.

[1] So Wesseling παραγράψομεν.

And after him I marked Orion huge,
Driving wild beasts together o'er the mead
Of asphodel, the beasts that he himself
Had slain on lonely hills; and in his hands
He held a mace, ever unbroken, all
Of bronze.

Likewise, to show forth also his great size, whereas he had spoken before of the Aloeidae,[1] that at nine years of age they were nine cubits in breadth and an equal number of fathoms in height, he adds:[2]

These were the tallest men that ever earth,
Giver of grain, did rear, and goodliest
By far, save for Orion, famed abroad.

But for our part, since we have spoken, in accordance with the plan which we announced at the beginning,[3] at sufficient length about the heroes and demigods, at this point we shall close the present Book.

[1] Otus and Ephialtes, the sons of Aloeus and Iphimedeia.
[2] *Odyssey*, 11. 308–10. [3] Cp. chap. 1. 5.

BOOK V

Τάδε ἔνεστιν ἐν τῇ πέμπτῃ τῶν Διοδώρου βίβλων

Περὶ τῶν μυθολογουμένων κατὰ τὴν Σικελίαν καὶ τοῦ σχήματος καὶ μεγέθους τῆς νήσου.

Περὶ Δήμητρος καὶ Κόρης καὶ τῆς εὑρέσεως τοῦ πυρίνου καρποῦ.

Περὶ Λιπάρας καὶ τῶν ἄλλων τῶν Αἰολίδων καλουμένων νήσων.

Περὶ Μελίτης καὶ Γαύλου καὶ Κερκίνης.

Περὶ τῆς Αἰθαλείας [1] καὶ Κύρνου καὶ Σαρδόνος.

Περὶ Πιτυούσσης καὶ τῶν νήσων τῶν Γυμνησίων, ἃς τινες Βαλιαρίδας ὀνομαζουσι.

Περὶ τῶν ἐν ὠκεανῷ νήσων τῶν πρὸς ἑσπέραν κειμένων.

Περὶ τῆς Βρεττανικῆς [2] νήσου καὶ τῆς ὀνομαζομένης Βασιλειας καθ' ἣν τὸ ἤλεκτρον γίνεται.

Περὶ Γαλατιας καὶ Κελτιβηριας, ἔτι δ' Ἰβηρίας καὶ Λεγυστικῆς καὶ Τυρρηνίας, καὶ τῶν ἐν ταύταις κατοικουντων, τίσι χρῶνται νομίμοις.

Περὶ τῶν κατὰ τὴν μεσημβρίαν ἐν ὠκεανῷ νήσων, τῆς τε Ἱερᾶς ὀνομαζομένης καὶ τῆς Παγχαίας, καὶ τῶν ἐν αὐταῖς ἱστορουμενων.

Περὶ Σαμοθρᾴκης καὶ τῶν ἐν αὐτῇ μυστηρίων.

Περὶ Νάξου καὶ Σύμης καὶ Καλύδνης.

Περὶ Ῥόδου καὶ τῶν κατ' αὐτὴν μυθολογουμένων.

[1] Cf. ch. 13: Αἰθαλίας.
[2] Πρεττανικῆς D, Vogel.

CONTENTS OF THE FIFTH BOOK OF DIODORUS

Περὶ Χερρονήσου τῆς ἀντιπέρας τῆς Ῥοδίας κειμένης.

Περὶ Κρήτης καὶ τῶν ἐν αὐτῇ μυθολογουμένων μέχρι τῶν νεωτέρων καιρῶν.

Περὶ Λέσβου καὶ τῶν εἰς Χίον καὶ Σάμον καὶ Κῶν καὶ Ῥόδον ἀποικιῶν ὑπὸ Μακαρέως.

Περὶ Τενέδου καὶ τοῦ κατ' αὐτὴν οἰκισμοῦ καὶ τῶν ὑπὸ Τενεδίων περὶ Τένεδον μυθευομένων.

Περὶ τῶν Κυκλάδων νήσων τῶν ἀλαττόνων[1] οἰκισμοῦ ὑπὸ Μίνωος

[1] καὶ τυχουσῶν after ἀλαττόνων omitted by D, Vogel.

ΒΙΒΛΟΣ ΠΕΜΠΤΗ

1. Πάντων μὲν τῶν ἐν ταῖς ἀναγραφαῖς χρη-
σίμων προνοητέον τοὺς ἱστορίαν συνταττομένους,
μάλιστα δὲ τῆς κατὰ μέρος οἰκονομίας· αὕτη
γὰρ οὐ μόνον ἐν τοῖς ἰδιωτικοῖς βίοις πολλὰ
συμβάλλεται πρὸς διαμονὴν καὶ αὔξησιν τῆς οὐσίας,
ἀλλὰ καὶ κατὰ τὰς ἱστορίας οὐκ ὀλίγα ποιεῖ
2 προτερήματα τοῖς συγγραφεῦσιν· ἔνιοι δὲ καὶ
κατὰ τὴν λέξιν καὶ κατὰ τὴν πολυπειρίαν τῶν
ἀναγραφομένων πράξεων ἐπαινούμενοι δικαίως,
ἐν τῷ κατὰ τὴν οἰκονομίαν χειρισμῷ διήμαρτον,
ὥστε τοὺς μὲν πόνους καὶ τὴν ἐπιμέλειαν αὐτῶν
ἀποδοχῆς τυγχάνειν παρὰ τοῖς ἀναγινώσκουσι,
τὴν δὲ ταξιν τῶν ἀναγεγραμμένων δικαίας τυγ-
3 χάνειν ἐπιτιμήσεως· Τίμαιος μὲν οὖν μεγίστην
πρόνοιαν πεποιημένος τῆς τῶν χρόνων ἀκριβείας
καὶ τῆς πολυπειρίας περιττικώς, διὰ τὰς ἀκαίρους
καὶ μακρὰς[1] ἐπιτιμήσεις εὐλογως διαβάλλεται,

[1] πικράς, "sharp," suggested by Hertlein.

[1] The word οἰκονομία, literally "management of a household," translated "arrangement" in the preceding sentence and "disposition of private affairs" here, in its transferred sense may mean "prudent management," "good organization of material," or, as here, "skilful disposition and arrangement."

BOOK FIVE

1 It should be the special care of historians, when they compose their works, to give attention to everything which may be of utility and concerns to the arrangement of the varied material they present. [illegible] for instance, is not only of great help to persons in the pursuit of their private affairs[1] if they wish to preserve and increase their property, but also, when it comes to writing history, it offers them not a few advantages. Some historians indeed, although they are worthy of note of praise in the matter of style and in the breadth of experience derived from the events which they record, have nevertheless fallen short in respect of the way in which they have handled the matter of arrangement, in the end that whereas the effort and care which they expended receive the approbation of their readers, yet the order which they gave to the material they have recorded is the object of just censure. Timaeus, for example, borrowed, it is true, the greatest attention upon the precision of his chronology and had due regard for the breadth of knowledge gained through experience, but he is criticized with good reason for his untimely and lengthy remarks, and because of the excess to

[1] Cf. Book I. 14 for the value of the vocative "experience" when history starts up for readers.

καὶ διὰ τὴν ὑπερβολὴν τῆς ἐπιμελείας Ἕλληνι-
4 κοῦ μὲν τινὰ ἀπολιπόν· Ἕκαστος δὲ τῶν
κοινῶν πράξεις ἀναγράψας τὰ μὲν κατὰ τὴν
λέξιν ἄλλα καὶ κατὰ τὴν οἰκονομίαν ἐπιτετεύχε-
τον· οὐ γὰρ βίβλοις ἀλλήλαις ἀναγράφουσι κατὰ
τινὰς τὰς πράξεις. διόπερ καὶ ἡμεῖς τοῦτο
τὸ γένος τῆς γραφικῆς προαιρούμενοι κατὰ τὸ
δυνατὸν ἐπὶ τέλος ἀγαγεῖν τῆς πραγματείας. 2 καὶ
τὸν τῶν βίβλων ἀριθμὸν ἐπιτιθέντες πρωτεύοντα ἀπο-
λείπομεν τὴν τρόφιν καὶ πρώτην τῶν Σικελικῶν
ἱστοριῶν ἐποιησάμεθα καὶ πρώτην τῶν ἑπομένων ἔθηκα καὶ
τὴν ἐπιγραφὴν τῶν μεθολαμβανομένων πεποιήκαμεν.

Ἡ γὰρ οἰκουμένη τὸ παλαιὸν ὑπὸ μὲν τοῦ ὀρθοῦ
Τρικόρυφα κλεῖται, ἀπὸ δὲ τῶν κατοικούντων
αὐτὴν Σικελῶν Σικελία προσηγορεύθη· τὸ δ'
τελευταῖον ὑπὸ Σικελῶν τῶν ἐκ τῆς Ἰταλίας πολ-
5 λοὶ καὶ πολεμικοὶ ἄνδρες ἐπῴκησαν Σικελίαν· ἔστι δ'
αὐτὴν ἡ περίμετρος σταδίων ἐκ τετρακισχι-
λίων τριακοσίων ἑβδομήκοντα· τῶν γὰρ τριῶν κλιμά-
κων ἡ μὲν ἀπὸ τῆς Πελωριάδος ἐπὶ τὸ Λιλυβαῖον
ὑπόκειται σταδίων χιλίων ἑπτακοσίων· ἡ δ' ἀπὸ
Λιλυβαίου μέχρι Ἰκάρου τῆς Λιπαρικῆς χιλίων
σταδίων χιλίων καὶ πεντακοσίων· ἡ δ' ἀπὸ Ἰκάρου
6 μέχρι σταδίων χιλίων ἑξακοσίων πεντήκοντα· οὗ
τοίνυν οἱ κατοικοῦντες Σικελοὶ παρελάβο-
μεν παρὰ τῶν πρότερον· δεῖ τὴν φύσιν ἐξ
ἀνάγκης παραδιδόντας τοῖς ἀναγνώσι, πρὸς ὑπερ-

[1] So Madvig: τελευταῖον δέ.

[1] In each book was a [illegible]. Diodorus says in another place [illegible] that each book had an introduction.

[2] So much later appears in the MSS.

[illegible]

[illegible]

[illegible]

χιν τὴν νῆσον Δήμητρος καὶ Κόρης· ἔνιοι δὲ
τῶν ποιητῶν μυθολογοῦσι κατὰ τὸν τοῦ Πλούτωνος
καὶ Φερσεφόνης γάμον ὑπὸ Διὸς ἀναλυπτρα τῇ
4 νυμφῇ δεδοσθαι ταύτην τὴν νῆσον· τοὺς δὲ
κατοικοῦντας αὐτὴν τὸ παλαιὸν Σικανοὺς αὐτό-
χθονας εἶναι φασιν οἱ κομψότατοι τῶν συγγρα-
φέων, καὶ τὰς τε προειρημένας θεὰς ἐν ταύτῃ
τῇ νήσῳ πρώτως φανῆναι καὶ τὸν τοῦ σίτου καρπὸν
ταύτην πρώτην ἀνεῖναι διὰ τὴν ἀρετὴν τῆς χώρας,
περὶ ὧν καὶ τὸν ἐπιφανέστατον τῶν ποιητῶν μαρ-
τυρεῖν λέγουσι·

ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἄνηρατα πάντα φύονται
πυροὶ καὶ κριθαί, τῇ δ' ἀμπελος, αἵ τε φέρουσιν
οἶνον ἐρισταφύλου, καὶ σφιν Διὸς ὄμβρος ἀέξει·

ἔν τε γὰρ τῷ Λεοντίνῳ πεδίῳ καὶ κατὰ πολλοὺς
ἄλλους τόπους τῆς Σικελίας μέχρι τοῦ νῦν φυόμενα
5 τοὺς ἀγρίους ὀνομαζομένους πυροὺς καθόλου
δὲ πρὸ[1] τῆς εὑρέσεως τοῦ σίτου ζητουμένου κατὰ
πᾶσαν τὴν οἰκουμένην γῆν πρώτοις ἐφάνησαν οἱ
προειρημένοι καρποί, εἰκὸς ἐστιν ἀποδοθῆναι τὸ
πρωτεῖον τῇ κρατίστῃ χώρᾳ· καὶ τὰς θεὰς δὲ
τοὺς εὑρόντας ἀκολούθως τοῖς εἰρημένοις ὁρᾶν ἔστι
μάλιστα τιμωμένας παρὰ τοῖς Σικελιώταις.

3 Καὶ τὴν ἁρπαγὴν τῆς κατὰ τὴν Κόρην ἐν
ταύτῃ γενομένης[2] ἀποδείξιν εἶναι λέγουσι φανερω-

[1] τοῦ Vogel, τῶν A, Bekker, Dindorf.
[2] τὴν ἁρπαγὴν τὴν . . . γενομένην Hertlein.

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[1] The Greek word meant originally "festival of unveiling" when the bride first took off her maiden veil and received presents.

and is sacred to Demeter and [illegible] although there are certain poets who recount the myth that at the marriage of Iasion and Demephoon Zeus gave this island as a wedding present to the bride. That the ancient inhabitants of Samothrace, the Samians, were indigenous, is stated by the best authorities among historians; and now that the goddesses we have mentioned made their first appearance on this island and that it was the first because of the fertility of the soil to bring forth the fruit of the corn-fields to which the most renowned of the poets also bears witness when he writes:[1]

> But all these things grew there for them unsown
> And [illegible] with wheat and barley, yes,
> And vines [illegible] heavy-hanging apples grew,
> And rain of Zeus gave increase unto them.

Indeed, in the poem of Lycophron we are told and it is known many other parts of Sicily the wheat even ears wild grows even to this day. And meaning generally, before the corn was discovered[2] if one were to raise the question what manner of land it was of the inhabited earth where the fruits we have mentioned appeared for the first time, the meed of honour may reasonably be accorded to the richest land; and in keeping with what we have stated it is also to be observed that the goddesses who made this discovery are those who receive the highest honours among the Sicanians.

3. Again, the fact that the Rape of Core took place in Sicily is much more proof and evident that the

[1] Homer, *Odyssey* 9. 108–11, describing the land of the Cyclopes.

[2] Or, before the cultivation of wheat, we know and then passed on from people to people.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] where [illegible] Neptune to please Athena caused the [illegible] to gush forth on the occasion of the visit of Hermes to the island and the natives consecrated a city to her and a piece of ground which to this day is sacred to Athena. And [illegible] which was named after [illegible] by both the women and men. Moreover[1] on this island because these Neptune [illegible] Athena caused a great fountain to gush [illegible] Athena [illegible] Apollo [illegible] great [illegible] day we find there fish [illegible] to be holy and not to be touched by men [illegible] which [illegible] in the catch them and [illegible] of war. The [illegible] has shown a strange [illegible] and [illegible] good [illegible] for food. Of these matters we have given an exact account in connection with the appropriate period of time.[2]

4 Now the two goddesses whom we have mentioned [illegible] received as her [illegible] the [illegible] around about Libya; but a great [illegible] was made named to be in the territory of Syracuse and [illegible] Arethusa. For the [illegible] Pluto affected the Kore of Lord and took her away [illegible] chariot and that after crossing the north [illegible] he turned descended into Hades taking along with him the bride whom he had seized and set by caused

[1] [illegible] words of the same are [illegible]

[2] [illegible] of character and [illegible] are given in Book [illegible]

Κόρης, πρὸς ἣ κατ' ἀνάγκην οἱ Σικελοὶ πάντες ἐπιφανῆ σωτηρίαν καὶ θαυμαστὴν οἱ μὲν ὠφελοῦσι τὰ ἔλαττον τῶν ἀρίστων, θυσίαις δὲ τιμῶσι βίᾳ νόμον ἐν τῇ λίμνῃ, ταύτην τὴν θυσίαν κατὰ χρόνους Ἡρακλῆς καθ' ὃν ἐπόρευεν τὰς Γηρυόνου βόας ἐλάσας παρῆλθε παντὶ Σικελίᾳ.

2 Μετὰ δὲ τὴν τῆς Κόρης ἁρπαγὴν μεθιλόγιστον τὸν Δήμητρα μὴ δυνάμενον ἀνεῦρεν τὴν θυγατέρα λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατῆρα ἀναφαίνειν ἐπιθεῖναι ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τὸν δ' ἀνθρώπινον τοῦ μεγέθους αὐτὸν προσδεξάμενον ἐνεργέστερον τὸν τῶν πυρῶν
3 καρπὸν ἀνθρωποποιοῦντα· φιλανθρωποτάτη δὲ τῶν Ἀθηναίων ὑπολαμβάνουσιν τὴν θεὸν πρώτους τούτους μὲν ἐν τοῖς Ἐλευσῖνος λόγοις τοῦτον τὸν τῶν πυρῶν ἀνεῦρεν· ἀπὸ ὧν ὁ δῆμος οὗτος παρὰ τοῖς ἄλλοις ἐτίμησεν τὴν θεὸν θυσίαις τ' ἐπιφανεστάταις καὶ τοῖς ἐν Ἐλευσῖνι μυστηρίοις
4 διὰ τὸ ὑπερβάλλειν τῆς ἀρχαιότητος καὶ ἁγνείας ἐλπίσαντες πάντες ἀνθρώποις παρέξοντα· παρὰ δὲ τῶν Λίβυσσιν πολλοὶ μεταλαμβάνοντες τῆς ἐκ τοῦ σίτου φιλανθρωπίας καὶ τοῖς κτηνοτρόφοις μεταδιδόντες τοῦ σπόρου κατὰ τὴν ἐπιλίμνιον κώμην τὴν
5 οἰκουμένην· οἱ δὲ κατὰ τὴν Σικελίαν, διὰ τὴν τῆς Δήμητρος καὶ Κόρης πρὸς αὐτοὺς οἰκειότητα πάντες τῆς εὑρέσεως τοῦ σίτου μεταλαβόντες, ἑκατέρᾳ τῶν θεῶν κατεσκεύασαν θυσίας καὶ πανηγύρεις, ἐπωνύμους αὐτῶν ποιησάντες καὶ τὴν

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[1] Cp. Book 5. 23. See note on p. 114

6 χρόνῳ διασημήναντες τὰς δοθείσας δωρεάς· τῆς μὲν γὰρ Κόρης τὴν καταγωγὴν ἐποιήσαντο περὶ τὸν καιρὸν ἐν ᾧ τὸν τοῦ σίτου καρπὸν τελεσιουργεῖσθαι συνέβαινε, καὶ ταύτην τὴν θυσίαν καὶ πανήγυριν μετὰ τοσαύτης ἁγνείας καὶ σπουδῆς ἐπιτελοῦσιν ὅσης[1] εἰκός ἐστι τοὺς τῇ κρατίστῃ δωρεᾷ προκριθέντας τῶν ἄλλων ἀνθρώπων ἀποδιδόναι τὰς χάριτας· τῆς δὲ Δήμητρος τὸν καιρὸν τῆς θυσίας προέκριναν ἐν ᾧ τὴν ἀρχὴν ὁ σπόρος τοῦ σίτου λαμβάνει, ἐπὶ δ' ἡμέρας δέκα πανήγυριν ἄγουσιν ἐπώνυμον τῆς θεοῦ ταύτης, τῇ τε λαμπρότητι τῆς παρασκευῆς μεγαλοπρεπεστάτην καὶ τῇ διασκευῇ μιμούμενοι τὸν ἀρχαῖον βίον· ἔθος δ' ἐστὶν αὐτοῖς ἐν ταύταις ταῖς ἡμέραις αἰσχρολογεῖν κατὰ τὰς πρὸς ἀλλήλους ὁμιλίας διὰ τὸ τὴν θεὸν ἐπὶ τῇ τῆς Κόρης ἁρπαγῇ λυπουμένην γελάσαι διὰ τὴν αἰσχρολογίαν.

5 Περὶ δὲ τῆς κατὰ τὴν Κόρην ἁρπαγῆς, ὅτι γέγονεν ὡς προειρήκαμεν, πολλοὶ τῶν ἀρχαίων συγγραφέων καὶ ποιητῶν μεμαρτυρήκασι. Καρκινὸς μὲν γὰρ ὁ τῶν τραγῳδιῶν ποιητής, πλειονάκις ἐν ταῖς Συρακούσαις παρεπιδεδημηκὼς καὶ τὴν τῶν ἐγχωρίων τεθεαμένος σπουδὴν περὶ τὰς θυσίας καὶ πανηγύρεις τῆς τε Δήμητρος καὶ Κόρης, κατεχώρισεν ἐν τοῖς ποιήμασι τουσδὶ τοὺς στίχους·

[1] ὅσης Hertlein, Vogel, ὅσῃ Wesseling, Bekker, Dindorf ὅσην.

acknowledgement of the gifts which had been conferred upon them. In the case of Corê, for instance, they established the celebration of her return at about the time when the fruit of the corn was found to come to maturity, and they celebrate this sacrifice and festive gathering with such strictness of observance and such zeal as we should reasonably expect those men to show who are returning thanks for having been selected before all mankind for the greatest possible gift. In the case of Demeter, however, they preferred that time for the sacrifice when the sowing of the corn is first begun; and for a period of ten days they hold a festive gathering which bears the name of this goddess and is most magnificent by reason of the brilliance of their preparations for it, while in the observance of it they imitate the ancient manner of life. And it is their custom during these days to indulge in coarse language as they associate one with another, the reason being that by such coarseness the goddess, grieved though she was at the rape of Corê, burst into laughter.

5. That the Rape of Corê took place in the manner we have described is attested by many ancient historians and poets. Carcinus[1] the tragic poet, for instance, who often visited in Syracuse and witnessed the zeal which the inhabitants displayed in the sacrifices and festive gatherings for both Demeter and Corê, has the following verses[2] in his writings:

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[1] Two writers of tragedies by this name are known, both of Athens; [illegible] at the time of the opening of the Peloponnesian War and his grandson.

[2] Frg. 5 (Nauck).

λέγουσι Δήμητρός ποτ' ἄρρητον κόρην
Πλουτωνα κρυφίοις ἁρπασαι βουλευμασι,
δῦναί τε γαίας εἰς μελαμφαεῖς μυχούς,
ποθῳ δε μητέρ' ἠφανισμένης κόρης
μαστῆρ' ἐπελθεῖν πᾶσαν ἐν κύκλῳ χθόνα.
καὶ γῆν [1] μεν Αἰτναιοισι Σικελιας παγοις
πυρὸς γέμουσαν ῥεύμασιν δυσεμβόλοις
πᾶσαν στεκαξαι, πένθεσιν δὲ παρθένου
σίτων ἄμοιρον διοτρεφες φθίνειν γενος.
ὅθεν θεας τιμᾶσιν εἰς τὰ νῦν ἔτι

2 Οὐκ ἄξιον δὲ παραλιπεῖν τῆς θεοῦ ταύτης τὴν ὑπερβολὴν τῆς εἰς τοὺς ἀνθρώπους εὐεργεσιας χωρὶς γὰρ τῆς εὑρέσεως τοῦ σιτου τήν τε κατεργασίαν αὐτοῦ τους ἀνθρώπους ἐδίδαξε καὶ νόμους εἰσηγήσατο καθ' οὓς δικαιοπραγεῖν εἰθισθησαν, δι' ἣν αἰτίαν φασὶν αὐτὴν θεσμοφόρον ἐπονομασθῆ-
3 ναι. τούτων δὲ τῶν εὑρημάτων οὐκ ἄν τις ἑτέραν εὐεργεσιαν εὕροι μειζονα· καὶ γὰρ τὸ ζῆν καὶ τὸ καλῶς ζῆν περιέχουσι περὶ μὲν οὖν τῶν μυθολογουμένων παρὰ τοῖς Σικελιώταις ἀρκεσθησόμεθα τοῖς ῥηθεῖσιν

6 Περὶ δὲ τῶν κατοικησάντων ἐν αὐτῇ πρώτων Σικανῶν, ἐπειδή τινες τῶν συγγραφέων διαφωνοῦσιν, ἀναγκαῖόν ἐστι συντόμως εἰπεῖν Φίλιστος μὲν γάρ φησιν ἐξ Ἰβηρίας αὐτοὺς

[1] γῆν all editors. Σικελιας Naek, τῷ τῷ Σικελιᾳ. Σικελιας, Rhodomann,

[1] Cp. Book 1, 14, 4.

Demeter's daughter, her whom none may name,
He seized [illegible] Pluto, men say [illegible]
And then he dropped into earth's depths, whose light
Is darkness. [illegible] for [illegible] girl,
Her mother [illegible] and [illegible] tears
In turn. And [illegible] by Aetna's crags
Was found with a [illegible] of fire which no man could
Approach, and groaned throughout its length, in grief
Over the maiden now the [illegible] heard
Of Zeus, was pelting without the room
[illegible] [illegible] [illegible] now

But we should not [illegible] very great benefactors [illegible] for [illegible] that [illegible] was the discoverer of corn. We are [illegible] how to prepare it for food and to produce laws by [illegible] to which men became accustomed to the practice of justice. This being [illegible] we are told why she has been given the epithet 'Thesmophoros' or 'Lawgiver'. Surely a benefaction greater than these discoveries of hers one cannot find, for they embrace both peace and [illegible] benefactors. However, as for the myths which are current among the Sicilians, we shall be satisfied with what has been said.

6. We must now write briefly about the Scythians who were the first tribe of Scythians. In view of the fact that certain [illegible] are not in agreement about this people, Philistus,[1] for instance, says that

[1] Shortly before his death in about 356 B.C. Philistus of Syracuse [illegible] a work in 13 books on the history of Sicily from the earliest times to approximately his own day.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

δ' ἀπόκοινα τῶν Ἑλλήνων ἔθνεσι κατὰ τὴν
Σικελίαν οἰκοῦντα καὶ πολλὰς πόλεις διῴκουν
ἐπιφανεῖς· ἀναμιγνύμενοι δ' ἀλλήλοις καὶ διὰ
τὸ πλῆθος τῶν κατοικούντων Ἑλλήνων τὴν τε
διάλεκτον εἰς ἅμαξαν καὶ τὴν ἄλλην συστρα-
φέντες τὸ τελευταῖον τὴν δεύτερον διάλεκτον
ἅμα καὶ τὴν προσηγορίαν ἐδέξαντο, Σικελοὶ
προσαγορευθέντες.

Τοιοῦτοι δὲ περὶ τούτων ἐκκείνται λόγοι τῶν
μεταδιωκόντων τὴν ἀρχὴν ἀπὸ τῆς ἱστορίας τῆς ὑπὸ
Ὁμήρου λεγομένης· εἰσὶ δ' οἱ καὶ τὸν μὲν πρεσβύ-
τατον κατὰ προσηγορίαν δ' ἔχοντα τούτους Σικανὸν
καὶ Ἐλύμους· ἔτι δὲ Λιβύην καὶ Φοινίκας καὶ
Ἰβήρας, πρὸς δὲ τούτοις Ἕρμα Ἡρακλέους καὶ
Λίμνας, καθ' ἃς ὁμοίως πολλὰ κατέλαβον
2 κατὰ δ' αὐτὰ μεταξὺ Σικελίας καὶ Ἰταλίας ἐν-
θεῖναι ἀπὸ φοινικῶν καὶ τῆς πρὸς ἕω πρὸς ἑῴαν
ἀπόκλισιν· ἐν δὲ τῇ Σικελίᾳ ὡς ἐκείνοις φασκόντων
σπουδῆ, καὶ τὸ μεγαλεῖον ἐκεῖνο αὐτῶν ἀπόλλυσθαι·
ἡ δὲ μεγίστη αὐτῶν ἐστὶ τῶν σημείων
3 σπουδὴ ὡς ἐκείνοι φασκόντων· αὐτὰ δὲ τοῦτο
πίστιν ἐστὶν ἀναφαίνεται μεγάλη ὡς πρακτῆ-
ρες οὐ γεγενημένοι καὶ τὰ σπουδὴ μέγα τοῦ νῦν
ἐπιφανοῦς· ἐν δὲ τῇ Σικελίᾳ καὶ τῇ Ἰβηρίᾳ μέγα
τοῦ νῦν ἐν τῷ χρόνῳ ὡς ἐκείνοι σπουδῆ
μεγάλοι καὶ θαυμαστὸν ἐξ ἀνάγκης· ἐκείνοῖς δὲ καὶ
ἄλλοι καὶ ἄλλοι διάφοροι τόποι, καθάπερ
4 ἔστιν ἄρα καὶ ἐκεῖ τὸν Λίμνην γεγενῆσθαι· λέγουσι
γὰρ τινὲς ἐν τοῖς τόποις τούτοις ὑπάρχειν κατὰ

[1] The name Phoenicians is used here to include, not only the Greeks in contrast to Sicily, as in other passages, but Greek history of Sicily as adopted the Greek language and manners.

[illegible]

[illegible]

7 [illegible]

[illegible]

[illegible]

[

γῆς μέχρι τῆς Αἴτνης καὶ τοῖς ἐν' ἀμφότερα στόμασι συνεμίσγοντος· διὸ καὶ κατὰ τὸ πλεῖστον ἀναλλὴξ πασσθαι τοῖς ἐν ταύταις ταῖς νήσοις κρατήσασι τῶν κατὰ τὴν Αἴτνην.

5 Φασὶ δὲ τοὺς Αἰόλου παῖδας τὸ μὲν παλαιὸν ἐρήμους γενέσθαι, μετὰ δὲ ταῦτα τὸν ἄνομα μὲν τὸν Λιπάρου Αἰόλου ὄντα τοῦ βασιλέως υἱόν, ὑπὸ τῶν ἀδελφῶν καταστασιασθέντα, κυριεύσαντα δὲ νεῶν μακρῶν καὶ στρατιωτῶν εἰς τὴν Ἰταλίαν φυγεῖν εἰς τὸν ἄνω τοῦτον Λιπάρας ἀποικίσαντα ἐν τῇ νήσῳ δὲ τὴν ἐπωνυμίαν αὐτοῦ πολλὰ κτίσαι, καὶ τὰς ἄλλας νήσους τὰς ἐκείνῃ μεταγαγόντα

6 τούτου δὲ γεγονότος Αἰόλου τὸν Ἱππότου μετὰ τινὰς παρελθόντας εἰς τὴν Λιπάραν τὴν τοῦ Λιπάρου θυγατέρα γῆμαι Κάνδαν καὶ τοὺς λοιποὺς παῖδας μετὰ τῶν ἐγχωρίων πολιτευσάμενον ἐπιτρόπους τῆς νήσου· τὸν δὲ Λιπάρου τῆς Ἰταλίας ἐπιβεβαιοῦντα συγκατοικεῖν αὐτῷ τοὺς περὶ τὸν Ἰόνιον τόπους, ὅπου βασιλεύσας καὶ μεγάλης ἀποδόξης τυχὼν ἐτελεύτησε· τοῦτον δὲ μεγαλοπρεπῶς τιμῶν ἔτυχεν τιμῶν παρὰ τοῖς

7 ἐγχωρίοις· ὁ δὲ Αἴολος οὗτος ἐστι πρὸς ἃς μυθολογοῦσιν τὸν Ὀδυσσέα κατὰ τὴν πλάνην ἀφικέσθαι γενόμενος ὁ αὐτὸς φίλιος εἰσαεὶ καὶ δίκαιος, ἔτι δὲ καὶ πρὸς τοὺς ξένους φιλανθρωπότατος· πρὸς δὲ τοὺς τὴν τῶν ἵππων χρείαν τοῖς κατὰ τὴν ἐπιστημονεστάτοις, καὶ ἀπὸ τῆς τοῦ πλοῦς πρωτομασίας παρατετηρηκότα πρὸς λέγεσθαι τοὺς ἐγχωρίους[1] ἀνέμους εὐστόχως.

[1] οὗτος deleted by Reiske.

[2] τοὺς ἐγχωρίους Δ, Βοκκαν Dindorf, τοὺς ἐγχωρίους other Mss. Vogel.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[1] i.e. the Aeolides.
[2] i.e. between 680 and 576 B.C.
[3] [illegible]

ρηνῶν λῃστευόντων τὰ κατὰ θάλατταν πολεμούμενοι κατεσκευάσαντο ναυτικόν, καὶ διελόμενοι σφᾶς αὐτοὺς οἱ μὲν ἐγεώργουν τὰς νήσους κοινὰς ποιησάντες οἱ δὲ πρὸς τοὺς λῃστὰς ἀντεταττοντο καὶ τὰς οὐσίας δὲ κοινὰς ποιησάμενοι καὶ ζῶντες κατὰ συσσίτια, διετέλεσαν ἐπί τινας χρόνους κοινωνικῶς βιοῦντες. ὕστερον δὲ τὴν μὲν Λιπαραν, καθ' ἣν καὶ ἡ πόλις ἦν, διενείμαντο, τὰς δ' ἄλλας ἐγεώργουν κοινῇ· τὸ δὲ τελευταῖον πασας τὰς νήσους εἰς εἴκοσι ἔτη διελόμενοι πάλιν κληρουχοῦσιν, ὅταν ὁ χρόνος οὗτος διέλθῃ· μετὰ δὲ ταῦτα πολλαῖς ναυμαχίαις ἐνίκησαν τοὺς Τυρρηνούς, καὶ ἀπὸ τῶν λαφύρων πλειοναεις ἀξιολόγους δεκατας ἀνέθεσαν εἰς Δελφούς.

10 Λείπεται δ' ἡμῖν περὶ τῆς τῶν Λιπαραίων πόλεως τὰς αἰτίας ἀποδοῦναι, δι' ἃς ἐν τοῖς ὕστερον χρόνοις ἔλαβεν αὔξησιν οὐ μόνον πρὸς εὐδαιμονίαν, ἀλλὰ καὶ πρὸς δόξαν. αὕτη γὰρ λιμέσι τε καλοῖς ὑπὸ τῆς φύσεως κεκόσμηται καὶ θερμοῖς ὕδασι τοῖς διαβεβυσμένοις· οὐ μόνον γὰρ πρὸς ὑγίειαν τῶν νοσούντων τὰ κατ' αὐτὴν λουτρὰ πολλὰ συμβάλλεται, ἀλλὰ καὶ κατὰ τὴν τῶν θερμῶν ὑδάτων ἰδιότητα παρέχεται τέρψιν καὶ ἀπόλαυσιν οὐ τὴν τυχοῦσαν· διόπερ πολλοὶ τῶν κατὰ τὴν Σικελίαν ὑπὸ νόσων ἰδιοτρόπων

[1] Pohlmann, *Geschichte der sozialen Frage und des Sozialismus in der antiken Welt*, i. 38 f. sees no ground for questioning the accuracy of the treasure-picture of a communistic state of the Liparians. Many parallels to its organization are pro-

[illegible]

[illegible]

[illegible]

[illegible] καταστῶν τὰ [illegible] καὶ τοῖς
λοιποῖς χωρίοις παρεδόθησαν τοῖς ἀπελευθέροις
2 ἔχει δ' ἕκαστος αὐτῶν τὰ διαπεφυλαγμένα μεγάλα
τῶν ὑπαρχόντων ἐξ ἧς ἀπελευθέρου [illegible] Ἑλληνικὰ
καὶ Ῥωμαϊκὰ μεγάλας προσόδους [illegible] γὰρ
τὴν [illegible] τῆς [illegible] γυναικὸς καὶ
πολλὴν χρυσὸν [illegible] μικρὰ [illegible]
ἔχοντες καὶ τὰς τιμὰς [illegible] πάντας
χρήματα [illegible] ἀπόστατον [illegible] δὲ μετὰ γὰρ
τὴν [illegible] Ἀ [illegible] μέρη τῆς [illegible]
3 μὲν [illegible] διαφέρειν πολλοὺς πολίτας [illegible]
δὲ καὶ ἡ [illegible] τῶν Λιβυκῶν μέρη μὲν τὸ
μέγεθος [illegible] δὲ [illegible] καὶ τὸ πρὸς
[illegible] ἔχοντα διαφέρειν καὶ γὰρ
[illegible] πολλοὺς [illegible] τοῖς κατοι-
κοῦσι καὶ τῶν ἀπορίαν τὰ μάλιστα διοικεῖν
παρεχόντων τὴν δὲ τῆς [illegible] καὶ
πρὸς μὲν [illegible] τῶν [illegible]
[illegible] ἀμφοτέροις τοῖς ῥήτορσι

[illegible] Μετὰ δὲ τὴν [illegible] εἰς τὸ πρὸς [illegible]
μέρος [illegible] μὲν τὸ μέγεθος,
[illegible] καὶ [illegible] τῆς παρεκτείνει [illegible]
[illegible] καθ' ὃ γὰρ πλεῖστον [illegible]
πρὸς [illegible] διαστήματος [illegible]
καὶ μεγάλης πολλὰ τῆς [illegible] ἔχον [illegible]
[illegible] τε καὶ [illegible] πρὸς δὲ τούτοις τοῖς
πλείστοις μυστικῶν [illegible] καὶ [illegible]
καὶ παντοδαπῶν τῶν [illegible] οἷς δὲ [illegible]
[illegible] καὶ πολλὰς καὶ μεγάλας [illegible]

[illegible] Vogel [illegible]
[illegible] Rome

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

12 But for our part since we have set forth the facts concerning the wealth of the Amazons we shall consider it appropriate to make mention in turn of

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the island are worthy of [illegible] unusual workmanship. [illegible] and is a colony planted by the Phoenicians, who, as they extended [illegible] ocean, found in it a place [illegible]

[illegible]

[illegible]

[illegible]

[a] The modern Gozo.

[b] The modern Kerkenna or Kerkennah, at the east end of the Lesser Syrtis.

[illegible] κατὰ τὸ Τυρρηνικὸν καλούμενον πέλαγος.

13\. Τῆς γὰρ Τυρρηνίας κατὰ τὴν ὀνομαζομένην πόλιν Ποπλώνιον νῆσός ἐστιν, ἣν ὀνομάζουσιν Αἰθάλειαν. αὕτη δὲ τῆς παραλίας[1] ἀπέχουσα σταδίους ὡς ἑκατὸν τὴν μὲν προσηγορίαν εἴληφεν ἀπὸ τοῦ πλήθους τοῦ κατ' αὐτὴν αἰθάλου· πέτραν γὰρ ἔχει πολλὴν σιδηρῖτιν, ἣν τέμνουσιν ἐπὶ τὴν χωνείαν καὶ κατασκευὴν τοῦ σιδήρου, πολλὴν ἔχουσαν τοῦ μετάλλου δαψίλειαν. οἱ γὰρ ταῖς ἐργασίαις προσεδρεύοντες κόπτουσι τὴν πέτραν καὶ τοὺς τμηθέντας λίθους κάουσιν ἔν τισι φιλοτέχνοις καμίνοις· ἐν δὲ ταύταις τῷ πλήθει τοῦ πυρὸς τήκοντες τοὺς λίθους καταμερίζουσιν εἰς μεγέθη σύμμετρα, παραπλήσια ταῖς ἰδέαις μεγάλοις σπόγ-
2 γοις. ταῦτα συναγοράζοντες ἔμποροι καὶ μεταβαλλόμενοι κομίζουσιν εἴς τε Δικαιαρχείαν καὶ εἰς τἆλλα ἐμπόρια. ταῦτα δὲ τὰ φορτία τινὲς ὠνούμενοι καὶ τεχνιτῶν χαλκέων πλῆθος ἀθροίζοντες κατεργάζονται καὶ ποιοῦσι σιδήρου πλάσματα παντοδαπά. τούτων δὲ τὰ μὲν εἰς ὅπλων[2] τύπους χαλκεύουσι, τὰ δὲ πρὸς δικέλλας καὶ δρέπανα καὶ τἆλλα ἐργαλεῖα εὐθέτους τύπους φιλοτεχνοῦσιν· ὧν κομιζομένων ὑπὸ τῶν ἐμπόρων εἰς πάντα τόπον πολλὰ μέρη τῆς οἰκουμένης μεταλαμβάνει τῆς ἐκ τούτων εὐχρηστίας.

3 Μετὰ δὲ τὴν Αἰθάλειαν νῆσός ἐστιν ἀπέχουσα μὲν ταύτης ὡς τριακοσίους σταδίους, ὀνομάζεται δὲ ὑπὸ μὲν τῶν Ἑλλήνων Κύρνος, ὑπὸ δὲ τῶν

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[1] [illegible] Wesseling, ἀπέχουσα [illegible], ἀπέχουσα [illegible]

[2] ὅπλων Bezzel : ὅρμων.

[illegible]

them.

After Sechura there is an island some three hundred miles distant which is called [illegible] by the Greeks but Cerna by the Romans and some

[illegible] [illegible]

Τρωικῶν καὶ τῶν ἐγχωρίων Κρητικῶν· αὕτη δὲ ἡ νῆσος ἐπιφανεστάτοις οὖσα καλλίστοις ἔχει λιμένας τοῦ πελάγους, ἐν οἷς Σφακτηρίαν ὑπάρχουσαν δ' ἐν αὐτῇ καὶ πόλεις ἑξήκοντα δύο, καὶ τούτων ἡ μὲν Κυδωνία, ἡ δὲ Λυκαία προσαγορευόμενα τούτων δὲ τὴν μὲν Κυδωνίαν Φοίνικες ἔκτισαν, καὶ χρόνον τινὰ κατοικήσαντες ὑπὸ Τιρυνθίων ἐξέβησαν ἐκ τῆς νήσου· τὴν δὲ Λυκαίαν ἔκτισαν Τρῶες θαλασσοκρατοῦντες καὶ τὰς κατὰ τὴν Ἑλλάδα ἀτυχίας ἐπιφέρειν ἐπιχειροῦντες· οἱ δὲ τινες χρόνοις τῶν ἐν τῇ Κρήτῃ πολέμων κυριεύσαντες ἐλαμβάνον παρὰ τῶν ἐγχωρίων φόρους μέχρι τοῦ νῦν καὶ ἀπὸ τοῦ μέλι, φοινικίνου τούτου βοφίλιν ἐν τῇ νήσῳ· τὰ δ' ἀδιαπόδα τὰ Κρητικὰ διαφέρειν δοκεῖ τῶν ἄλλων βοιλῶν εἰς τὴν κατὰ τὸν βίον χρῆσιν, φύσιν ταύτην τῶν ζώων παρεσχόμενα ἐπίκλησιν· ἡ δ' ἄλλη νῆσος ἐστὶν οὖσα πολλὴν τῆς χώρας ὀρεινὴν ἔχει πεπυκασμένην δρυμοῖς συνεχέσι καὶ ποταμοῖς διαρρεομένην μικροῖς.

14 Οἱ δ' ἐγχώριοι τροφῇ μὲν χρῶνται γάλακτι καὶ μέλιτι καὶ κρέασι, διφθέρας πάντα ταῦτα παρεχομένης τῆς χώρας, τὰ πρὸς ἀλλήλους βιοῦν ἐπιτηδείως καὶ δικαίως παρὰ πάντας σχεδὸν τοὺς ἄλλους βίους· τὰ γὰρ κατὰ τὴν ὁρεινὴν ἐν τοῖς δασέσιν εὑρισκόμενα κτήνη τῶν ἡρώων εὑρεσιτεχνήματα ἐστι, μόνος ἀμφιδέξιος τὰ τε ἀρότρια σημαίνει διελκόμενα καὶ μόνος φιλεῖν ἐπιχειρεῖ τοὺς κεντήσαντας, ἐν τε τοῖς ἄλλοις τοῖς ἐν τῷ βίῳ κατὰ μέρος οἰκονο-

[1] Τρῶες καὶ Ἡρακλεῖς. [2] Λυκία, the form of the Romans. The same causes have probably a corruption.

μίαις θαυμαστῶς προτιμῶσι τὸ δικαιοπραγεῖν.
2 παραδοξότατον δ' ἐστὶ τὸ παρ' αὐτοῖς γινόμενον
κατὰ τὰς τῶν τέκνων γενέσεις· ὅταν γὰρ ἡ γυνὴ
τέκῃ, ταύτης μὲν οὐδεμία γίνεται περὶ τὴν λοχείαν
ἐπιμέλεια, ὁ δ' ἀνὴρ αὐτῆς ἀναπεσὼν ὡς νοσῶν
λοχεύεται τακτὰς ἡμέρας, ὡς τοῦ σώματος αὐτῷ
3 πεπονθότος· φύεται δὲ κατὰ τὴν νῆσον ταύτην
καὶ πυρὸς πλείστη καὶ διάφορος, δι' ἣν καὶ τὸ
μέλι τὸ γινόμενον ἐν ταύτῃ παντελῶς γίνεται
πικρόν· κατοικοῦσι δ' αὐτὴν βάρβαροι, τὴν διάλεκτον ἔχοντες ἐξηλλαγμένην καὶ δυσκατανόητον·
τὸν δ' ἀριθμὸν ὑπάρχουσιν ὑπὲρ τοὺς τρισμυρίους.

15 Ἐχομένη δὲ ταύτης ἐστὶ νῆσος ἡ προσαγορευομένη Σαρδώ, τῷ μὲν μεγέθει παραπλήσιος τῇ Σικελίᾳ, κατοικουμένη δ' ὑπὸ βαρβάρων τῶν ὀνομαζομένων Ἰολαείων, οὓς νομίζουσιν ἀπογόνους εἶναι τῶν μετὰ Ἰολάου καὶ τῶν Θεσπιαδῶν κατοικησάντων· κατὰ γὰρ τοὺς χρόνους ἐν οἷς Ἡρακλῆς τοὺς διαβεβοημένους ἄθλους ἔτελει, παίδων ὄντων αὐτῷ πολλῶν ἐκ τῶν Θεσπίου θυγατέρων, τούτους Ἡρακλῆς κατά τινα χρησμὸν ἐξαπέστειλεν εἰς Σαρδὼ καὶ μετ' αὐτῶν δυνάμεις ἀξιόλογον Ἑλλήνων τε καὶ βαρβάρων ἐπὶ τὴν ἀποικίαν
2 ταύτης· δὲ προστήσας Ἰόλαον ὁ ἀδελφιδοῦς Ἡρακλέους[1] καταλαβόμενος ᾤκισεν ἐν αὐτῇ πόλεις ἀξιολόγους, καὶ τὴν χώραν κατεκλήρ-

[1] Vogel would add καὶ τὴν νῆσον εἶναι Ἡρακλέους

ὀχτάκις τοῦτ' μὲν λίθοις κρατηρίσκοις δέ' ἐν τῷ Ἰόλαος,[1] κατασκευάσας δὲ καὶ γυμνάσια καὶ θεῶν ναοὺς καὶ τἄλλα πάντα τὰ πρὸς δόξαν εἰσφέρουσαν εἰκότως, ἐν ὑπερβολῇ κατὰ μέχρι τινὸς τῶν κτισμάτων διαλάμπει· τὰ μὲν γὰρ ἐν Ἑλλάδι πολλὰ τῶν κρηνῶν ἀπ' ἐκείνου λαβόντα Ἰόλεια καλεῖται· τὸ δὲ πλῆθος μέχρι τοῦ νῦν φυλάττει τὴν ἀπὸ Ἰόλαου προσηγορίαν.

3 Τοῦ δὲ πολέμου τῆς ἀποικίας χρησμοῦ πεμφθέντος ὅτι τοῖς τῆς ἀποικίας ταύτης κοινωνήσουσι δεῖ μένειν τὰ τῆς ἐλευθερίας ἐν ἅπασιν τὸν αἰῶνα, συνέβη τὸν χρησμὸν παραδόξως μέχρι τοῦ νῦν συντε-
4 λεῖν τὴν ἐγχώριον ἀσάλευτον φυλάττοντα. Κυριεύοντες γὰρ ἐπὶ πολὺν χρόνον τῆς καὶ τῆς νήσου κρατοῦντες οὐκ ἠθέλησαν τὴν τῶν Φοινίκων ἐπιστρατείαν τὴν ὑπὲρ καταδουλώσεως· ἀλλ' οἱ μὲν Ἰόλαος καταφύγοντες εἰς τὴν ὀρεινὴν καὶ κατοικήσαντες ὀχυρὰν ἐπιφανείαν ἔτρεφον πολλὰς ἑλίκας ἀριθμῷ ἀπὸ πόρου μόνον διαβόλους τροφὴν τοιούτοις προσφέροντες γάλα καὶ τυρὸν καὶ κρέας· καὶ τῆς μὲν θεδιδάκτου γνώσεως ἐπιλαθόμενοι τὴν ἐν τῇ ἀγριότητι κατοικίαν ἐκλέξαντο, τὴν δ' ὀρεινὴν κεκομικότες καὶ ὑπὸ ἀγρίων ἀμοίρων κακοπαθείας ταῖς προσφυεστάταις τροφαῖς διετε-
5 λοῦν χρόνον· τῶν δὲ Καρχηδονίων πολλάκις ἐπὶ τὴν νῆσον στρατευσάντων ἐπ' αὐτοὺς διὰ τὴν δυσχωρίαν καὶ τὴν ἐν τοῖς κατωφείοις δυστρατηλασίαν διεμένον ἀδούλωτοι· τὸ δὲ τελευταῖον Ῥωμαῖοι ἐπιστρατεύσαντες καὶ πολλάκις

[1] Cf. 5 ai. II p. 630, note ii.

named the folk of the colony Iolaeans after himself, and he also constructed gymnasia and temples to the gods and everything which contributes to making human life happy, memorials of the undertaking remaining to this day; for the fairest plains there derive their name from him and are called Iolaeia, and the whole body of the people preserves to the present time the name which they took from Iolaüs.

Now the oracle regarding the colony contained also the promise that those who took part in the settlement should maintain their freedom for all time; and it has turned out even to our day that the oracle, contrary to what one would expect, has preserved the autonomy for the natives unshaken to this day. For the Carthaginians, though their power increased greatly and they subdued the island, were not able to enslave its former possessors, but the Iolaës fled for safety to the mountainous part of the island and, constructing underground dwellings, they raised many flocks and herds which supplied them with food in abundance, so that they were able to maintain themselves on a diet of milk and cheese and meat; and since they had retired from the plains country, they escaped the hardships which accompany labour, but ranged over the mountainous part of the island and lived a life without hardships in that they continued to use the foods mentioned above. And although the Carthaginians made war upon them many times with considerable armies, yet because of the rugged nature of the country and the difficulty of coming at them the dangerous people remained unenslaved. Last of all, when the Romans conquered the island and oftentimes made

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

παντοδαποί, πλείστοι δὲ Φοίνικες· ὁ δ' ἀποικισμὸς αὐτῶν γένοιτο ὕστερον ἔτεσιν ἑκατὸν ἑξήκοντα τῆς κατὰ τὴν Κλυταιμνήστραν ἅλωσεως.

17 Ἄλλαι δ' ὑπαρχουσῶν πολλαὶ καὶ αἰτίαι τῆς Ἴσης, ὑπὸ μὲν τῶν Ἑλλήνων ἀποφαινόμεναι Τρωικοὺς διὰ τὸ τοὺς ἀποικίσαντας γένος τῆς ἑαυτῶν διὸν κατὰ τὴν τοῦ θείου ὦσαν, ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορευόντων[1] Ἡλιαδῶν ἀπὸ τοῦ βάλλειν τοὺς ἀφεστῶτας λίθοις μεγάλοις κτλ. τῶν ἀπαντῶν ἀπόκρισιν· τούτων δ' ἡμεῖς μάλιστα πιστοὶ ἐσμεν μετὰ τὰς ἔτι νῦν οὖσας Σικελίαν, Σαρδώ, Κύπρον, Κρήτην, Λιβύαν, Κύρνον, Λεσβίαν· ἀπέχει δὲ τῆς Ἴσης πλείω τετρακόσια· ἡ δ' ἐλάττων κεῖται μὲν πρὸς τὴν ἕω, τρέφει δὲ κτήνη πολλὰ καὶ παντοδαπά, μάλιστα δ' ἡμιόνους, μεγάλους μὲν τοὺς ἀναστήματι, ὑπερέχοντας δὲ ταῖς
2 ῥώμαις· ἀμφίστομοι δ' αἱ νῆσοι χώραν ἔχουσιν ἀνάλογον καρποφόρον καὶ πλῆθος τῶν κατοικούντων ὑπερ τοὺς τρισμυρίους, τῶν δὲ τρόπος τὴν τροφὴν γεωργιμάτων οὐδὲν μὲν ἐλαττόμενοι οὐ φέρουσι δὲ καὶ φάσκοντες εἶναι ὑπερβολὴν πρὸς τὸν οἶνον ἐκ κατάφυσιν, ὅτι τὸ σπανίζειν παρ' αὐτοῖς ἐλαίου δὲ παντελῶς σπανίζοντες κατασκευάζουσιν ἐκ τῆς σήσαμου καὶ μυστικῶς, ἵνα σπανίζωσι τὰ σώματα αὐτῶν ἀλείφεσθαι τούτῳ.

3 Μάλιστα δὲ τῶν ἀπάντων ἄνθρωποι φιλόγυναι[2] πρωτιμῶσιν αὐτὰς ἐπὶ τοσοῦτον, ὥστε ὅταν τινὲς

[1] For προσαγορευόντων Vogel would read προσαγορευόμενοι, or delete the word.

[2] φιλόγυναι Vogel: φιλόγυνοι.

[illegible] by the Phoenicians [illegible] of the [illegible] hundred [illegible] years after the settlement of Carthage.[1]

17. [illegible]

[illegible] great [illegible] of every kind [illegible]

[illegible] the mastich tree, which [illegible] with the fat from pigs and with [illegible] their bodies.

For the natives are of all men the most fond of women and wine [illegible] one that, when [illegible] of their women are [illegible]

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[1] The date of the founding of Carthage [illegible] Timaeus, [illegible]

[2] [illegible]

γυναικεῖα ὑπὸ τῶν ἀρρένων λόγων ἐλεγεῖα, οὐκ μόνον γυναικεῖα τοῖς ἡ τετάρτης ἑλλάδος ἐθνῶν διόντες διεκόσμουν· ἐκείνοις δ' ὑπὸ τοῖς κοσμοῖς πατρίοις, καὶ πολὺ τὴν ἀρετὴν ἐφύλαττον κατὰ σκέψιν, ὅπερ καὶ καὶ τῶν ἄλλων ἐθνῶν τοὺς ἐπιφανεστάτους δὲ τούτοις βίοις, ἐμὲ τὴν ἐξ
6 αὐτῶν ἀρετὴν καὶ ἀνδρείαν θαυμάσαι· ἀρ γὰρ καὶ χρηστὸν κοσμήσαι τὸ πάρεστιν οὐ χρόνῳ, καὶ κάλλιστον τοῦτο ἐποίουν ἐς τὸν πόνον καὶ κίνδυνον· ἐκεῖνοι δὲ τοῦτο ἐπιφέρουσιν, ὅτι τὸ κάλλιστον Ἡρακλῆς ἐπράττοιεν ἐπὶ Ἑλένου, ἐπὶ Λαομέδοντος μὲν ἐκεῖνον, κλεῖστον δὲ κτήσαιμενον ἔρωτον τὸ καὶ χρυσοῦ· ἐν οἷν ἐκεῖνοι βούλεσθαι ἐρᾶν τὴν ἐπιθυμίαν, ἐπιθυμεῖν ἐκείνοις ἐπιθυμεῖν τὸν ἐξ ἀρετῆς τὸ καὶ χρυσοῦ κλεῖστον ἐκείνοις ἐκείνοις τοῦτο τὴ ἐρᾶν κατὰ τὴν γεγενημένος κάλλιστον ἐστρατεύεν παρὰ Ἡρακλῆς ἐκείνοις τοῖς μισθοῖς οἷν ἐπιθυμεῖν εἰς τὰς πατρίδας, ἀλλ' ἐκείνοις γυναικεῖα καὶ οἷον ἔπεστα τὸν μισθὸν εἰς ταῦτα κατεχόμενοι.[6]

7 Παρὰ δὲ τὸ καὶ κατὰ τοὺς γάμους ποιοῦμεν πάρ' αὐτοῖς ἔστιν· ἐν γὰρ τοῖς κατὰ τοὺς γάμους εἶναι εἰς οἰκίαν τὸ καὶ φίλον κατὰ τὴν ἡλικίαν ἐν πρῶτον εἰς καὶ ἐν δεύτερον καὶ οἱ λοιποὶ κατὰ τὸ ἐν μισθοῦνται τοῖς τιμάεις ἐνὰ μέρος ἐκάστου τὸν τιμάειν τυγχάνοντες τοῖς τῆς τιμῆς· ὅλον δὲ τὸ ἐκείνοις καὶ πανταχοῦ ἐπιλαμβάνεσθαι πάρ' τοῖς τῶν τετελευτηκότων τάφοις.[7] ἐνγενήματος γὰρ ἕλκος τὰ μέλη τοῦ σώματος

[6] [illegible]
[7] So Madvig: [illegible]
[8] [illegible]

[illegible] pirates and carried off they will give as ransom for a single woman three and even four men. These dwellings they make under [illegible] or having great boughs along the faces of sheer crags in general [illegible] most parts of them [illegible] and in these [illegible] pass their time, having an eye both to the shelter and to the safety which such habitations afford. Silver and gold money is not used by them at all, and as a general practice its importation into the island is prevented, the reason they offer being that [illegible] makes an exception against [illegible] where the use of [illegible] and [illegible] silver and gold in abundance [illegible] [illegible] pronounced [illegible] against which, in case [illegible] would have designs, they have made [illegible] in gold and silver [illegible] And in accordance with this [illegible] of [illegible] when in early times they served [illegible] in the campaign of the [illegible] they did not bring back their pay to their native land but spent it all upon the purchase of women and wine.

18 The Ilvates have also an amazing custom which they observe in connection with their marriages. For during their wedding feast on the relatives and friends, or with the bride in turn, the oldest first and then the next oldest and the rest in order, and the last one to enjoy the privilege is the bridegroom.[1] Moreover, one and altogether strange is their practice regarding the burial of the dead, for they dismember the body with wooden knives,

[1] Cp. Book 4. 17.

[2] A similar custom is ascribed by Herodotus 4. 172 to the Nasamones of Libya.

εἰς ἑκατὸν ἐμβάλλουσι καὶ λίθοις διαφθείρ-
3 ουσιν αὐτόν· ὁ λιθοβολούμενος δ' ἐστὶν εἰκοσι τρεῖς
σφενδόναι καὶ τούτων μιᾶς μὲν πεσούσης τὴν κεφαλὴν
διώκουσιν, ἑτέρᾳ δὲ περὶ τὴν γαστέρα, τρίτην δ'
ἐν ταῖς χερσί· κατὰ δὲ τὰς πολεμικὰς χρείας
βελοῦσι λίθοις πολὺ μείζοσι τῶν ἄλλων οὕτως
εἰπόντες, ὥστε δοκεῖν τὸν ἄνδρα ὑπὸ τούτου κατα-
πελτοῦσθαι· διὸ καὶ κατὰ τὰς τειχομαχίας
ἐν ταῖς πρωτοβολίαις τυπτόντες τοὺς ἐπὶ τῶν
ἐπαλξεῶν ἀναβαίνοντας κατατιτρώσκουσιν· ἐν δὲ
ταῖς παρατάξεσι τοὺς τε θυρεοὺς καὶ τὸ κράνος
4 καὶ τὰς σκεπαστρίδας ὅλοις συντρίβουσι· κατὰ
δὲ τὴν ἐπιχώριον αὐτῶν ἀκροβολίσεις εἰσὶν ὥστε κατὰ
τὸ πλεῖστον μὴ ἀποστατεῖν τοῦ προκειμένου
σκόπου· εἶναι δὲ τούτων αἱ συνήγειαι ἐκ παιδίων
μέχρι καθ' ἃς ὑπὸ τῶν μητέρων ἀναγκάζονται
[illegible] σφενδόνῃ προκειμένου
γὰρ σκόπου κατὰ τι ξύλον πρεμνῶδες ἄρτου, οὐ
πρότερον δίδοται τῷ μελετῶντι φαγεῖν, ἕως ἂν
τι χῶν τοῦ ἄρτου συγχωρήσῃ λίθῳ πεσεῖν τῆς
μητρὸς καταφανοῦς τοῦ τόπου

19 Ἐπεὶ δὲ περὶ τῶν ἐντὸς Ἡρακλείου στη-
λῶν πάντων ἱκανῶς διελήλυθαμεν, περὶ τῶν κατὰ
τὸν ὠκεανὸν νῆσων διέλθωμεν· κατὰ γὰρ τὴν
Λιβύην [illegible] ἀξιόλογοι μὲν τὸν ἀριθμὸν
πλείστοι δὲ κατὰ τὸν ὠκεανὸν ἀπέχει
πλοῦν ἀπὸ τῆς Λιβύης ἡμέρας πλείστας, κεκλι-
μένην πρὸς τὸν βορέαν· ἔχει δὲ χώρας ἐπιφανοῦς

[1] [illegible] Vogel
[2] [illegible] doubted by Lachat

and then they place the corpses in an urn and pile upon it a heap of stones. Their equipment for fighting consists of three slings, and of these they keep one around the head, one around the belly, and the third in their hands. In the exigencies of war they hurl much larger stones than do other slingers, and with such force that the missile seems to have been shot, as it were, from a catapult; consequently, in their assaults upon walled cities, they strike the defenders on the battlements and wound them, and in pitched battles they crush shields and helmets and every kind of protective armour. And they are so accurate in their aim that in the majority of cases they do not miss the target. The reason for this is the constant practice which they get from childhood, in that their mothers compel them, while still mere boys, to use the sling continuously. For there is fastened up before them as a target a piece of bread hung on a stake, and the learner is not allowed to eat until he has hit the bread, whereupon he takes it from his mother with her permission and devours it.

19. But now that we have discussed the islands which lie to the south of the Pillars of Heracles, we shall give an account of those which are in the ocean. For there lies out in the deep off Libya an island of considerable size, and situated as it is in the ocean it is distant from Libya a voyage of a number of days to the west.[1] Its land is fruitful,

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[1] The [illegible] which the [illegible] of this island in the Atlantic [illegible] by some scholars to be identified with the largest island of the Madeira group. Madeira, however, has no navigable rivers.

[illegible]

[illegible]

[illegible]

[illegible]

20 Κατὰ μὲν οὖν τοὺς παλαιοὺς χρόνους
ἀνεμπόριστος ἦν διὰ τὸν ἀπὸ τῆς ὅλης οἰκουμένης
ἐκπεπτωκότα· ἕτερον δ' εἴρετο διὰ τοιαύτας αἰτίας.
Φοίνικες οἱ παλαιοὶ χρόνοις συνεχῶς πλέοντες
κατ' ἐμπορίαν πολλὰς μὲν κατὰ τὴν Λιβύην
ἀποικίας ἐποιήσαντο, οὐκ ὀλίγας δὲ καὶ τῆς
Εὐρώπης ἐν τοῖς πρὸς δύσιν κειμένοις μέρεσι
τῶν δ' ἐπιφανεστάτων αὐτοῖς κατὰ τοὺς πρὸ χρόνου
πλούτους μεγάλους ἐπόρισαν, καὶ τὴν ἐκτὸς
Ἡρακλείων στηλῶν ἐπεβάλοντο πλεῖν, ἣν ὠκεανὸν
2 ὀνομάζουσι· καὶ πρώτοις μὲν ἐξ αὐτοῦ τοῦ
κατὰ τὰς στήλας πόρου πολὺν ἔπεσον ἐπὶ τῆς
Εὐρώπης, ἣν οὖσαν χερρόνησον προσπορευόμενοι
ἐθεώρουν, ἐν ᾗ τά τε ἄλλα κατεσκευάσαν οἰκείως
τοῖς τόποις καὶ ναὸν Ἡρακλέους κατεσκεύασαν καὶ
θυσίας κατεδείξαν μεγαλοπρεπεῖς τοῖς τῶν Φοινίκων
ἔθεσι διοικούμενας· τὸ δ' ἱερὸν συνέβη
τοῦτο καὶ τοῖς ἐπὶ κατὰ τοὺς νεωτέρους χρόνους
τιμᾶσθαι περιττοτέρως μέχρι τῆς καθ' ἡμᾶς
τύχης· πολλοὶ δὲ καὶ τῶν Ῥωμαίων ἐπιφανεῖς
ἄνδρες καὶ μεγάλας πράξεις κατειργασμένοι ἐποιήσαντο μὲν τοῖς τῷ θεῷ ἀναθήματα, συνετέλουν δ'
αἰτίας κατὰ τὴν συντέλειαν τῶν κατορθωμάτων.
3 οἱ δ' οὖν Φοίνικες διὰ τὰς προειρημένας αἰτίας
ἐρευνῶντες τὴν ἐκτὸς τῶν στηλῶν παραλίαν καὶ
πορευόμενοι τὴν Λιβύην πλείστους, ἐπὶ πόλεμον μεγάλων

[1] Carthage. The Greek name is derived from the Phoenician "Kart-hadasht" or "Agart-hadasht," which the ancient writers understood to mean "citadel" or "fortress."

[2] The temple of the Tyrian god, Melkart, whom the Greeks identified with Hercules.

[3] Alexander, or some great Roman Dux, one may well have had in mind his contemporary, Julius Caesar, who had

[illegible]

ἀπηνέχθησαν ἐπὶ πολὺν πλοῦν δι' ὠκεανοῦ. χειμασθέντες δ' ἐπὶ πολλὰς ἡμέρας προσηνέχθησαν τῇ προειρημένῃ νήσῳ, καὶ τὴν εὐδαιμονίαν αὐτῆς καὶ φύσιν κατοπτεύσαντες ἅπασι γνώριμον ἐποιη-
4 σαν. διὰ καὶ Τυρρηνῶν θαλαττοκρατούντων καὶ πέμπειν εἰς αὐτὴν ἀποικίαν ἐπιβαλλομένων, διεκώλυσαν αὐτοὺς Καρχηδόνιοι, ἅμα μὲν εὐλαβούμενοι μὴ διὰ τὴν ἀρετὴν τῆς νήσου πολλοὶ τῶν ἐκ τῆς Καρχηδόνος εἰς ἐκείνην μεταστῶσι, ἅμα δὲ πρὸς τὰ παράλογα[1] τῆς τύχης κατασκευαζομένοις καταφυγήν, εἴ τι περὶ τὴν Καρχηδόνα ἀλοιτχερὲς πταῖσμα συμβαίνοι· δυνήσεσθαι γὰρ αὐτοὺς θαλαττοκρατοῦντας ἀπάρας πανοικεσίαν εἰς ἀγνοουμένην ὑπὸ τῶν ὑπερεχόντων νῆσον.

21. Ἐπεὶ δὲ περὶ τοῦ κατὰ τὴν Λιβύην ὠκεανοῦ καὶ τῶν ἐν αὐτῷ νήσων διῆλθομεν, μεταβιβάσομεν τὸν λόγον ἐπὶ τὴν Εὐρώπην. κατὰ γὰρ τὴν Γαλατίαν τὴν παρωκεανῖτιν κατ' ἀντικρὺ τῶν Ἑρκυνίων ὀνομαζομένων ὀρυμῶν (μεγίστους γὰρ ὑπάρχειν παρειλήφαμεν τῶν κατὰ τὴν Εὐρώπην)
5 νῆσοι πολλαὶ κατὰ τὸν ὠκεανὸν ὑπάρχουσιν, ὧν ἐστι μεγίστη ἡ Βρεττανική[2] καλουμένη.

[1] παράλογα Vogel: παράβολα.
[2] In this Book cc. 21 f., 32, 38) D preserves the older spelling Πρεττανική, which is retained by Vogel.

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[1] There seems no reason to doubt the statement that Phoenician sailors were actually driven out at some time to islands in the Atlantic, such as Madeira or the Canaries. Cp. R. Henning, *Historische Zeitschrift*, 139 (1928), 9.

[2] But just above we are told that the Phoenicians had made the island "known to all men."

winds a great distance out into the ocean. And after being storm-tossed for many days they were carried ashore on the island we [illegible] above, and when they had observed its fertility and nature they caused it to be known to all men.[1] Consequently the Tyrrhenians at the time when they were masters of the sea, purposed to dispatch a colony to it, but the Carthaginians prevented their doing so partly out of [illegible] many inhabitants of Carthage should remove there because of the excellence of the island and partly in order to have ready to it a place in which to seek refuge against an insurmountable turn of fortune in case some total disaster should overtake Carthage. For it was their thought that since they were masters of the sea, they would thus be able to move, household and all, to an island which was unknown to their conquerors.[2]

21 But since we have set forth the facts concerning the ocean lying off Europa and its islands we shall now turn our discussion to Europe. Opposite that part of Gaul which lies on the ocean and directly across from the Hercynian Forest[3] as it is called which is the largest of any in Europe of which tradition tells us there are many islands out in the ocean of which the largest is that known as Britain.[4]

[1] Since the forest lay deep in Germany the mention of a [illegible] in connexion with the island is to be considered [illegible] the reference of the Hercynian Forest in Caesar [illegible] 6. 25. 4.

[2] It appears that the name of the tribe which Caesar met on the island was originally Pictones, but that Caesar and Britain in Caesar's time, [illegible] the P to B are the form of the spelling as well. Cp. R. G. [illegible] and J. N. L. Myres, *Roman Britain and the English Settlements* (1936), p. 31.

2 αὕτη δὲ τὸ μὲν παλαιὸν ἀνεπίμικτος ἐγένετο ξενικῆς δυναμεῶν· οὔτε γὰρ Διονύσου ὁ θ' Ἡρακλῆς παρεληφαμεν οὔτε τῶν ἄλλων ἡρώων ἢ δυνασταῖν ἐστρατευμένων ἐπ' αὐτὴν· καθ' ἡμᾶς δὲ Γαῖος Καῖσαρ ὁ διὰ τὰς πράξεις ἐπωνυμασθεὶς θεὸς πρῶτος τῶν μεμνησομένων ἐχειρωσατο τὴν νῆσον, καὶ τοὺς Βριττανοὺς καταπολεμήσας ηναγκασε τελεῖν ὡρισμένους φόρους· ἀλλὰ περὶ μὲν τούτων τὰς κατὰ μέρος πράξεις ἐν τοῖς οἰκείοις χρόνοις ἀναγραψομεν, περὶ δὲ τῆς νήσου καὶ τοῦ φυομένου κατ' αὐτὴν κατιστέρου νῦν διέξιμεν.

3 Αὕτη γὰρ τῷ σχήματι τριγωνος οὖσα παραπλησιωνι τῇ Σικελίᾳ τας πλευρας οὐκ ἰσοκωλους ἔχει· παρατεινουσης δ' αὐτῆς παρα τὴν Ἐυρωπην λοξῆς, το μεν ελαχιστον ἀπο της ἠπειρου διαστημα ἀποκοπτριον, ὃ καλοῦσι Κάντιον, φασιν ἀπεχειν ἀπο τῆς γῆς σταδιους ὡς ἑκατον, καθ' ὃν τοπον ἡ θαλαττα ποιεῖται τον ἔκρουν, το δ' ἑτερον ἀκρωτηριον το καλουμενον Βελέριον ἀπέχειν λεγεται τῆς ἠπειρου πλοῦν ἡμερῶν τεσσαρων, τὸ δ' ὑπολειπομενον διήκειν μεν ἰσορροπουν εἰς τὸ πέλαγος, ὀνομα δ' εἶναι Ὄρκαν· 4 τῶν δε πλευρῶν την μεν ελαχιστην εἶναι σταδιων ἑπτακισχιλιων πεντακοσιων, παρηκουσαν κατα την Ἐυρωπην, την δε δευτεραν την ἀπο τοῦ πορθμοῦ προς την καρα-

[1] ἢ δυνασταῖν omitted by E. G. Vogel

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[1] Caesar invaded Britain in 55 and 54 B.C. (in I the history of Diodorus did not come down to that date: cp. Vol. I, p. xix)

In ancient times this island remained unvisited by foreign armies, for neither [illegible] nor any other hero or leader made a campaign against it; in our day, however, Gaius Caesar, who has been called a god because of his deeds, was the first man of whom we have record to have conquered the island and after subduing the Britons he compelled them to pay heavy tributes. But we shall give a detailed account of the events of this conquest in connection with an appropriate period of [illegible] and at present we shall discuss the island and the tin which is found in it.

Britain is truly great in scope, very much so in size; but its shores are not straight. This island stretches [illegible] along the coast of Europe and the point where it is least distant from the mainland we are told is the promontory which [illegible] Cantium,[1] and this is about one hundred stades from the [illegible] at the place where the sea has its outlet.[2] The second promontory, known as Belerium,[3] is said to be a voyage of four days from the mainland, and the last, which is [illegible] extends out into the [illegible] sea and is named Orca.[4] Of the sides of Britain the shortest,[5] which extends along Europe, is seven thousand five hundred stades; the second, from the Orca to the northern tip, is

[1] The Forelands and Kent.

[2] i.e. from the mainland. One hundred stades is about eleven miles.

[3] i.e. where the North Sea empties into the ocean.

[4] Land's End.

[5] Dover and Dungeness Head, the northern tip of [illegible] in Kent, Roman writers [illegible] transliterate the name as "Orca" and "[illegible]".

[6] From the Forelands or Kent to Land's End.

φησι διήκοντας σταδίους μυρίους πεντακισχιλίους, τὸν δὲ λοιπὸν σταδίων διισμυρίων ὄντα τὴν πασαν εἶναι τῆς νήσου περίμετρον σταδίων τετρα-
5 κισμυρίων διεχόντων πεντακοσίων. κατοικεῖν δὲ φασι τὴν Βρεττανικὴν εἰς χίλια γένη καὶ τὸν παλαιὸν βίον τοὺς ἄγριους διατηροῦντας. ἄλλοι μὲν γὰρ κατὰ τὸν πόλεμον χρῶνται κατάραις οἱ παλαιοὶ τῶν Ἑλλήνων ἥρωες δὲ τῷ Ἑρμῇ πολέμῳ κεχρημένοι παραδόξοις καὶ τὰς διατήσεις ἐντελεῖς ἔχουσιν, ἐκ τῶν καλαμίνων ἢ ξύλων κατὰ τὸ πλεῖστον συγκειμένας· τὴν τε σιτοποιΐαν τῶν σιτικῶν καρπῶν ποιοῦνται τοὺς σταχυς αὐτοῖς ἀποτεμνόντες καὶ θύραζε κατὰ τὰς κατοικίας σιτοῦσι· ἐκ δὲ τούτων τοὺς φαλλοὺς σταχυς καθ' ἡμέρα τίλλει, καὶ κατεργαζόμενοι
6 ἄγειν τὴν τροφήν· τοὺς δ' ἄλλους ἄλλοις εἶναι καὶ πολὺ κεχωρισμένους τῆς τῶν νῦν ἀνθρώπων σιτοποιΐας καὶ κατηρτίας· τοὺς τε διαίτας ἐντελεῖς ἔχειν καὶ τῆς ἐκ τοῦ πλούτου γενομένης τοὺς φησι πολὺ διαλλαττόντας[1]· εἶναι δὲ καὶ πολυανθρώπους τὴν νῆσον καὶ τὴν τοῦ σίτου ἄγειν διαφόρου παντελῶς κατασκευήν, ὡς ἂν μὴ ἐνῶν τὴν ἄρτον κεκμηκότα· βασιλεῖς δὲ καὶ δυνάστας πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἰρηνικῶς διακεῖσθαι.

22 Ἀλλὰ περὶ μὲν τῶν κατ' αὐτὴν νομίμων καὶ τῶν ἄλλων δικαίων τὰ κατὰ μέρος ἀναγραφέντων ὅταν ἐπὶ τὴν Καισαρὸς γενομένην στρατείαν εἰς Βρεττανίαν παραγενώμεθα, τότε δὲ περὶ τοῦ κατ' αὐτὴν φυομένου κασσιτέρου διείξομεν· τῆς

[1] Πολλοστοῦντας Dindorf πολὺ διαλλαττόντας.

fifteen thousand stades and the last is twenty thousand stades so that the entire circuit of the island amounts to four [illegible] thousand five hundred stades.[1] And Britain, we are told, is inhabited by tribes which are autochthonous and preserve in their ways of living the ancient manner of life. They use chariots for instance in their wars even as that tribe did in the old times before the Trojan War, and their dwellings are humble, being built for the most part out of reeds or logs. They reckon the proper season of harvesting their grain crops as to cut off no more than the heads and store them away in roofed granaries and moreover that they pick out the ripened heads and grind them, getting in this way their food. As for their bakers, they are simple and far removed from the shrewdness and vice which characterize the men of our day. Their way of living is modest since they are well clear of the luxury which is begotten of wealth. The island is also very populated, and its climate is extremely cold as one would expect since it lies very far under the Great Bear. It is held by many kings and potentates who for the most part live at peace among themselves.

2. But we shall give a detailed account of the customs of Britain and of the other features which are peculiar to the island when we come to the campaign which Caesar undertook against it, and at this time we shall discuss the tin which the island

[1] In round numbers 30,000, 17,000 and 27,000 respectively, a total of 84,000 stades, which is more than double the actual circumference. These figures are from Posidonius, a sea captain of Rhodes, who circumnavigated Britain seven [illegible] ago. [illegible] inaccuracy is attributed to [illegible] of the fact that the ancients had no instruments for measuring distance by sea.

γὰρ Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλούμενον Κελάριον οἱ κατοικοῦντες φιλόξενοί τε διαφέροντες εἰσὶ καὶ διὰ τὴν τῶν ξένων ἐμπορίαν ἡμερωμένοι τὰς ἀγωγὰς· οὗτοι τὸν κασσίτερον κατασκευάζουσι φιλοτέχνως ἐργα-
2 ζόμενοι τὴν φέρουσαν αὐτὸν γῆν· αὕτη δὲ πετρώδης οὖσα διάστασιν ἔχει γεωδεῖς, ἐν οἷς τὸν κασσίτερον[1] κατεργαζόμενοι καὶ τήξαντες καθαιροῦσιν· ἀποτιθέντες δ' εἰς ἀστραγαλώδεις ῥιθμοὺς κομίζουσιν εἰς τινὰ νῆσον προκειμένην μὲν τῆς Βρεττανικῆς, ὀνομαζομένην δὲ Ἴκτιν· κατὰ γὰρ τὰς ἀμώτους ἀπαντωμένου τοῦ μετάλλου τόπου τοῖς ἀμάταις
3 εἰς ταύτην κομίζουσι διαβιβῶν τὸν κασσίτερον· ὃ δὲ τι συμβαίνει περὶ τὰς πλήσεις νοοῦντες τὰς μεταξὺ κειμένας τῆς τε Εὐρώπης καὶ τῆς Βρεττανικῆς· κατὰ μὲν γὰρ τὰς πλημμυρίδας τοῦ μεταξὺ πόρου πλημμυροῦντος νῆσος φαίνεται, κατὰ δὲ τὰς ἀμπωτίδας ἀποροεούσης τῆς θαλάσσης καὶ πολὺν τόπον
4 ἀναξηραινούσης θεωρουμένας χέρρονησοι· ἐντεῦθεν δ' οἱ ἔμποροι παρὰ τῶν ἐγχωρίων ἀποδόσεις καὶ διακομίζουσιν εἰς τὴν Γαλατίαν· τὸ δὲ τελευταῖον πεζῇ διὰ τῆς Γαλατίας πορευόμενοι ἡμέρας ὡς τριάκοντα καταγουσιν ἐπὶ τῶν ἵππων τὰ φορτία πρὸς τὴν ἐκβολὴν τοῦ Ῥοδανοῦ ποταμοῦ.

[1] πόρον D, πόρον other MSS and all editions.

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[1] The area of modern Cornwall.

[2] Literally "marble" or "mottled." All the MSS. but one read "the source of their revenue" [illegible], but compare Book 3. 12. 1 where quartz rock in the gold mines of Nubia is called "marble."

[illegible]

[illegible]

[illegible]

23. Πεμ μὲν οὖν τὸν κατάλογον τῶν [illegible]
[illegible] τῶν δὲ τὸν ἀκολουθοῦντα τοῦτον
τὸν τρόπον [illegible] τὴν [illegible] τῶν ἐπὶ τὸν Ἴστρον
τῶν [illegible] ἐπὶ τὸν [illegible] ἀπὸ τοῦ
[illegible] ἐξ ἀριστερᾶς [illegible]
[illegible] τὸ [illegible]
[illegible] τὸν [illegible] δὲ τὸν [illegible]
[illegible] ἀπὸ τοῦ [illegible]
[illegible] ἀπὸ τοῦ [illegible]
2 [illegible] [illegible] τὸν τε
[illegible] καὶ τὸν [illegible] φύσει Φασιανὸς τοῦ
Ἴστρου μὲν οὖν, [illegible] δὲ τὸν [illegible]
[illegible] τοῦ [illegible] μὲν ἔμπαν [illegible]
τοῦ [illegible] [illegible] ὁ [illegible] τόπον,
τὸν μὲν Φασιανὸν [illegible] τὸ [illegible] μὴ
[illegible] [illegible] τοῦ [illegible] ὁ [illegible]
[illegible] τοῦ [illegible] [illegible]
[illegible] ἡμῶν καὶ τὸ μὲν [illegible] [illegible] τοῦ
[illegible] [illegible] [illegible] καὶ [illegible]
[illegible] τοῦ [illegible] [illegible] [illegible] μετὰ
δὲ τοῦτο [illegible] τῆς [illegible]
3 [illegible] [illegible] [illegible] [illegible]
μὲν τὸν Φασιανὸν, [illegible] δὲ τὸν [illegible]
[illegible] τὸν [illegible] τὸν δὲ Φασιανὸν
[illegible] τοῦ [illegible] [illegible] τὸν
Ἴστρον [illegible] [illegible] Ἰστρόνου [illegible]
[illegible] μὲν τὸν [illegible]
[illegible] φασιανὸν, διὰ δὲ τὸν [illegible]
τὸν [illegible] μετοχετευόμενον τὸν φασιν, γενο-

[illegible] [illegible] [illegible] by Diodorus.

23. But as regards the isle of [illegible] we shall not [illegible] with what has been said, and we shall now [illegible] the narrow [illegible] another. [illegible] expounds the part of [illegible] which is called [illegible] the [illegible] which is called [illegible] the [illegible] and the waves of the sea cast up great quantities of what is known as amber, which is to be seen nowhere else [illegible] and about [illegible] the ancient writers have conjectured fanciful tales such as are [illegible] difficult to credit and have been refuted by later events. For many poets and [illegible] story the Phaethon [illegible] of [illegible] not a youth [illegible] to return in the favour from his true home [illegible] for a whole day, and which is [illegible] to the [illegible] because [illegible] of the sun and the horses making [illegible] of the youth left their accustomed course, and that they turned aside in transport [illegible] and drawing what is now called the Milky Way, and after that they brought the scorching [illegible] many parts of the habitated earth and turned up not a little land. Consequently Zeus, being [illegible] because of what had happened, [illegible] with a thunderbolt and brought back the sun into accustomed course. And Phaethon fell to the earth at the mouth of the river which is now known as the Padus. For but an ancient tomb was raised, the [illegible] and the sisters wept with each other in bewailing his death and the reason of their exceeding grief underwent a metamorphosis of their nature,

[illegible] Bunge was by Cary in 1857 and Worrington, The Amazon Amazons, 36.

6 [illegible] κατὰ [illegible] [illegible]

7 κατὰ δὲ τὴν Ἡρακλείας [illegible] [illegible] Ἀλίκυας [illegible] [illegible] Ἰμέρας [illegible] [illegible] [illegible]

[1] κατὰ Stephanus : καί

becoming poplar trees. And these poplars, at the same season each year, drip tears, and these, when they harden, form what men call amber,[1] which in brilliance excels all else of the same nature and is commonly used in connection with the mourning attending the death of the young. But since the creators of this fabulous tale have one and all erred, and have been refuted by what has transpired at later times, we must give ear to the accounts which are truthful. For the fact is that amber is gathered on the island we have mentioned and is brought by the natives to the opposite continent, and it is conveyed through that continent to the regions known to us, as we have stated.

24. Since we have set forth the facts concerning the islands which lie in the western regions, we consider that it will not be foreign to our purpose to discuss briefly the tribes of Europe which lie near them and which we failed to mention in our former Books. Now Celtica was ruled in ancient times, so we are told, by a renowned man who had a daughter who was of unusual stature and far excelled in beauty all the other maidens. But she, because of her strength of body and marvellous comeliness, was so haughty that she kept refusing every man who wooed her in marriage, since she believed that no one of her wooers was worthy of her. Now in the course of his campaign against Geryones, Heracles visited Celtica and founded there the city of Alesia,[2] and the maiden, on seeing Heracles, wondered at his prowess and his bodily superiority and accepted

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[1] The Greek word is the [illegible] tear.

[2] Cp. Book 4. 17, 19.

[illegible]

[illegible] Ἡρακλεῖ [illegible] Ἰάλαστος [illegible] τῶν [illegible] ἀμφὶ τὸ φῦλον καὶ μὴ [illegible] [illegible] τῆς ἡλικίας καὶ διαφέρ- μενος τῆς πατρῴας βασιλείας, πολίτας μὲν τῆς [illegible] χώρας κατεστήσατο, μετοίκους δὲ [illegible] [illegible] γενομένος ἐν ἀνδρείᾳ τοῦτο ὑπ' αὐτῶν τετιμημένος ὠνόμασεν ἀφ' ἑαυτοῦ Ἰάλαστος· ἀφ' οὗ ἡ σύμπασα Γαλατία κατωνομάσθη.

23 Ἔτι δὲ περὶ τῆς τῶν Γαλατῶν κατοικησεως διεξιόντες καὶ περὶ τῆς χώρας αὐτῶν ὅσον ἐστὶ εἰπεῖν· ἡ τοίνυν Ἰαλαστία κατοικεῖται μὲν ὑπὸ πολλῶν ἐθνῶν διαφόρων τὰς μορφάς· τὰ μεγέθη γὰρ οὐ τῶν ὁρῶν εἶναι μιρεῖαν ἀνίσον ἔχει, τὰ δ' ἐλάχιστα πάντα μυριάδας ὧν ἐν ἐστι πρὸς Ῥωμαίους ἔχον συμμαχίας πολλὰς καὶ φίλους τὴν μάχην τῶν καθ' ἕνας χιλίους διαμένουσαν. κεῖται δὲ κατὰ τὸ πλεῖστον ὑπὸ τῶν ἄκρων χιονῶν ἐστι καὶ φύσει διαφέρουσι· κατὰ γὰρ τὴν χειμερινὴν ὥραν ἐν ταῖς συνεχέσι ἡμέραις ἔστι μὲν τὸν [1] διὰ βίου χιὼν πολλὴ πίπτει, κατὰ δὲ τὰς ἀνάπαυσις κρυστάλλου καὶ πάγου εἴκοσιν ἢ τριάκοντα δι' ὧν οἱ ποταμοὶ συνεχόμενοι διὰ τὴν ὠνὴν φύσιν γεφυροῦνται· οὐ μόνον γὰρ οἱ τυχόντες ἀλλὰ καὶ ἄλογα κατὰ τοῦ κρυστάλλου πορευόμενα διαβαίνουσι· ἀλλὰ καὶ στρατόπεδα μυριάδας μετὰ σκευοφόρων καὶ ἁμα-

[1] τὸν omitted by Dindorf.

[illegible]

[illegible]

[illegible]

2 ξῶν γεμουσῶν ἀσφαλῶς παραιοῦνται· πολλοὶ δὲ καὶ μεγάλων ποταμῶν ῥεόντων διὰ τῆς Γαλατίας καὶ τοῖς ἐν ὕδασι ποιοῦσι τὴν πεδιάδα γῆν τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀβύσσων ῥεοῦσιν, οἱ δ' ἐκ τῶν ὀρῶν ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιρροὰς· τὴν δ' ἐκβολὴν οἱ μὲν εἰς τὸν ὠκεανὸν ποιοῦνται, οἱ δ' εἰς τὴν καθ' ἡμᾶς θάλατταν· 4 μέγιστος δ' ἐστὶ τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος ῥεόντων ὁ Ῥοδανός, τὰς μὲν πηγὰς ἔχων ἐν τοῖς Ἀλπείοις ὄρεσι, πέντε δὲ στόμασιν ἐξερευγόμενος εἰς τὴν θάλατταν· τῶν δ' εἰς τὸν ὠκεανὸν ῥεόντων μέγιστοι δοκοῦσιν ὑπάρχειν ὅ τε Δανούβιος καὶ ὁ Ἴστρος, ὃν ἐν τοῖς καθ' ἡμᾶς χρόνοις ἡνίκαπερ ὁ κλεινὸς θεὸς ἔζευξε παραδόξως, καὶ περάσας πεζῇ τὴν δύναμιν ἐχειρώσατο τοὺς 5 πέραν κατοικοῦντας αὐτοὺς Γαλάτας· πολλοὶ δὲ καὶ ἄλλοι πλωτοὶ ποταμοὶ κατὰ τὴν Κελτικήν εἰσι, περὶ ὧν μακρὸν ἂν εἴη γράφειν· πάντες δὲ σχεδὸν ὑπὸ τοῦ πάγου πηγνύμενοι γεφυροῦσι τὰ ῥεῖθρα, καὶ τοῦ κρυστάλλου διὰ τὴν φυσικὴν λειότητα ποιοῦντος τοὺς διαβαίνοντας ὀλισθάνειν, ἀχείρωτα ἐπιβαλλομένων ἐπ' αὐτοὺς ἀσφαλῆ τὴν διάβασιν ἔχουσιν.

20 Ἴδιον δέ τι καὶ παράδοξον συμβαίνει κατὰ τὴν πλεῖστην τῆς Γαλατίας, περὶ οὗ παραλιπεῖν οὐκ ἄξιον ἡγούμεθα· ἀπὸ γὰρ θερινῆς δύσεως καὶ ἄρκτου πνεῖν εἰώθασιν ἄνεμοι τηλικαύτην ἔχοντες σφοδρότητα καὶ δύναμιν, ὥστε ἀναρπάζειν ἀπὸ τῆς γῆς λίθους χειροπληθιαίους τοῖς μεγέθεσι

[1] In the time of Theodorus the Romans gave the name "Danube" to the upper waters of the modern Danube, which Diodorus elsewhere (i. 56. 7) calls the Ister, knowing that it τόδε

wagons cross upon it in safety to the other side. And many large rivers flow through Gaul, and their streams cut this way and that through the level plain, some of them flowing from [illegible] lakes and others having their sources and affluents in the mountains, and some of them empty into the ocean and others into our sea. The largest one of those which flow into our waters is the Rhone, which has its sources in the Alps and empties into the sea by five mouths. But of the rivers which flow into the ocean the largest are thought to be the Danube[1] and the Rhine, the former of which Gaius Caesar, who has been called a god, spanned with a bridge in our own day with a [illegible] span, and, making his army march across on foot, he subdued the Gaul who lived beyond it. There are also many other navigable rivers in Gaul, but it would be a long task to write about them. And almost all of them become frozen over by the cold and thus bridge their own streams, and since the natural smoothness of the ice makes the running slippery for those who pass over, they sprinkle chaff on it and thus have a crossing which is safe.

26 A peculiar thing and unexpected takes place over the larger part of Gaul, which we think we should not omit to mention. For from the direction of the sun's summer setting[2] and from the north winds are wont to blow with such violence and force that they pick up from the ground rocks as large as can be held in the hand together with a

flow into the Black Sea. It was probably this practice of the Romans which led [illegible] to think it was a [illegible] river, and it is [illegible] that the [illegible] of the Danube was known at [illegible] time.

[2] i.e. the north-west.

καὶ τῶν ψηφίδων ἀδρομερῆ κονιορτόν· παθόλου δὲ κατεργαζόντες λαβρῶς ἁρπάζουσιν ἀπὸ μὲν τῶν ἀνδρῶν τὰ ὅπλα καὶ τοὺς ἱππῆτας, ἀπὸ δὲ τῶν
2 ἵππων τοὺς ἀναβάτας· διὰ δὲ τὴν ὑπερβολὴν τοῦ ψηχοῦς διαφθειρομένης τῆς κατὰ τὸν ἀέρα κρασεως οὔτ' οἶνον οὔτ' ἔλαιον φέρει· διόπερ τῶν Γαλατῶν οἱ τούτων τῶν καρπῶν στερισκόμενοι πόμα κατασκευάζουσιν ἐκ τῆς κριθῆς τὸ προσαγορευόμενον ζῦθος, καὶ τὰ κτήνη πλύνοντες τῷ
3 τούτων ἀποπλύματι χρῶνται. κάτοικοι δ' ὄντες καθ' ὑπερβολὴν τὸν εἰσαγόμενον ὑπὸ τῶν ἐμπόρων οἶνον ἄκρατον ἐμφορούνται, καὶ διὰ τὴν ἐπιθυμίαν λαβρῶς χρώμενοι τῷ ποτῷ καὶ μεθυσθέντες εἰς ὕπνον ἢ μανιώδεις διαθέσεις τρέπονται· διὰ καὶ πολλοὶ τῶν Ἰταλικῶν ἐμπόρων διὰ τὴν συνηθῆ φιλαργυρίαν ἔρημον ἡγοῦνται τὴν τῶν Γαλατῶν φιλοινίαν· οὗτοι γὰρ δια μὲν τῶν πλωτῶν ποταμῶν πλοίοις, διὰ δὲ τῆς πεδιάδος χώρας ἁμάξαις κομίζοντες τὸν οἶνον, ἀντιλαμβάνουσι τιμῆς πλῆθος ἄπιστον· διδόντες γὰρ οἴνου κεραμὸν ἀντιλαμβάνουσι παῖδα, τοῦ ποτοῦ διάφορον ἀμειβόμενοι.

27 Κατὰ γοῦν τὴν Γαλατίαν ἄργυρος μὲν οὐ γίνεται τὸ σύνολον, χρυσὸς δὲ πολύς, ὃν τοῖς ἐγχωρίοις ἡ φύσις ἄνευ μεταλλείας καὶ κακοπαθείας ὑπουργεῖ· ἡ γὰρ τῶν ποταμῶν ῥύσις σκαλεύουσα τοὺς ἀγκῶνας ἔχουσα, καὶ[1] τοῖς τῶν παρακειμένων ὀρῶν ὀχθοις προσαράττουσα καὶ

[1] καὶ omitted by D. Vogel, retained by Bekker, Dindorf, Jacoby.

dust composed of coarse gravel, and generally speaking, when these winds rage violently they tear the weapons out of men's hands and the clothing off their backs and dismount riders from their horses. Furthermore, since temperateness of climate is destroyed by the excessive cold, the land produces neither wine nor oil, and as a consequence those Gauls who are deprived of these fruits make a drink out of barley which they call zythos or beer, and they also drink the water with which they cleanse their honeycombs. The Gauls are exceedingly addicted to the use of wine and fill themselves with the wine which is brought into their country by merchants, drinking it unmixed, and since they partake of this drink without moderation by reason of their craving for it, when they are drunken they fall into a stupor or a state of madness. Consequently many of the Italian traders, induced by the love of money which characterizes them, believe that the love of wine of these Gauls is their own godsend.[1] For these transport the wine on the navigable rivers by means of boats and through the level plain on wagons, and receive for it an incredible price; for in exchange for a jar of wine they receive a slave, getting a servant in return for the drink.

27. Throughout Gaul there is found practically no silver, but there is gold in great quantities, which Nature provides for the inhabitants without their having to mine for it or to undergo any hardship. For the rivers, as they course through the country, having as they do sharp bends which turn this way and that and dashing against the mountains which

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[1] Literally, "gift of Hermes," as the god of gain and good luck.

μεγάλους ἀπομιμούμενα πολυποίκιλα πλήρη χρυσοῦ
2 ψ ματος τοῦτο δ' οἱ παρὰ τὴν ἐργασίαν οὐ γο-
λ μενα σπανίοντες ἀπόνοιαν ἢ ἀγκυστροειδεῖ[1]
τας ἐχόντας τὸ φύσημα βύλουσι, διὰ δὲ τῶν ἐνάντιων
τῆς φύσεως τὸ γένος πλουτοῦντες παρὰ πάντων
2 ἐν ταῖς κόμαις εἰς τὴν χώραν τούτῳ δὲ τῷ
τρόπῳ διαφέροντες χρυσοῦ πλῆθος κατεργάζονται
πρὸς κόσμον οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ
οἱ ἄνδρες παρὰ μὲν γὰρ τοῖς κέρκοις καὶ
τοῖς βραχίοσι φέλια φοροῦσι, παρὰ δὲ τοῖς αὐ-
χένι κρίκους βαρεῖς ἀλογίστους καὶ δακτυλίους
4 ὡ, ὁλόκους· ἔτι δὲ χρυσοῦς θώρακας· ἦσαν δέ
τι καὶ παρὰ τοῖς ἔξω παρὰ τὰ ἄλλα ἔθνη, ἅπερ
τὰ τεμένη τῶν θεῶν γινόμενον· ἐν γὰρ τοῖς ἱεροῖς
καὶ τεμένεσιν ἐπὶ τῆς χώρας ἀνάθημα πολλὰ
χρυσοῦ ἀνατιθέασιν τοῖς θεοῖς, καὶ τῶν
ἐγχωρίων οὐδεὶς ἅπτεται τούτου διὰ τὴν δεισιδαι-
μονίαν, καίπερ ὄντων τῶν λῃστῶν φιλοχρήμων
καὶ ἐπιβούλων.

28 Οἱ δὲ Γαλάται τοῖς μὲν σώμασιν εἰσὶν
εὐμήκεις· τοῖς δὲ σώμασι λευκοὶ καὶ ἀνθηροί,
τοῖς δὲ κόμαις οὐ μόνον ἐκ φύσεως ξανθοί, ἀλλὰ
καὶ διὰ τῆς κατασκευῆς ἐπιτηδεύουσιν αὐξειν
2 τὴν φύσιν τῆς χρόας ὀξύτητα· πίτταν γὰρ
ἀποκλύσαντες ὁμοίαν τοῦ τρίχας σπαχῶν[2] ἀπὸ
τῶν μετώπων ἐπὶ τὴν κορυφὴν καὶ τοὺς τένοντας
ἀναστρέφουσιν, ὥστε τὴν προσοψιν αὐτῶν φαινεσθαι
Σατύροις καὶ Πανσὶν ὁμοίαν· παχύνονται γὰρ
αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μετὰ τῆς

[1] [illegible] deleted by Dindorf, Vogel, retained by Bekker Jacoby

[illegible]

[illegible]

[illegible]

3 τῶν ἵππων χρίστης διαφέρει· τὰ δὲ γένεια τινὲς μὲν ξυρῶνται, τινὲς δὲ μετρίως ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τας μὲν παρειὰς ἀπολειαίνουσι, τὰς δ' ὑπηνῆς ἀνειμένας ἔασιν, ὥστε τὰ στόματα αὐτῶν ἐπιπαλυπτεσθαι· διόπερ ἐσθιόντων μὲν αὐτῶν ἐμπλέκονται ταῖς τροφαῖς, πινόντων δὲ καθάπερεὶ διὰ τινος ἠθμοῦ φέρεται τὸ πόμα.
4 δειπνοῦσι δὲ καθήμενοι πάντες οὐκ ἐπὶ θρόνων, ἀλλ' ἐπὶ τῆς γῆς, ὑποστρώμασι χρώμενοι λευκοῖς ἢ κυνῶν δέρμασι· διακονοῦνται δ' ὑπὸ τῶν νεωτάτων παίδων ἐχόντων ἡλικίαν, ἀρρένων τε καὶ θηλειῶν· πλήρειν δ' αὐτῶν ἐσχάρας κεῖται γεμουσαι πυρὸς καὶ λεβήτας ἔχουσαι καὶ ὀβελοὺς πλήρεις κρεῶν ὁλόμερον· τοὺς δ' ἀγαθοὺς ἄνδρας ταῖς καλλίσταις τῶν κρεῶν μοίραις γεραίρουσι, καθάπερ καὶ ὁ ποιητὴς τὸν Αἴαντα φανεροῦσαι τιμώμενον ὑπὸ τῶν ἀριστέων, ὅτε πρὸς Ἕκτορα μονομαχήσας ἐνίκησε,

πάσσων δ' Αἴαντα διηνεκέσσι γέρασι·

5 καλοῦσι δὲ καὶ τοὺς ξένους ἐπὶ τὰς εὐωχίας, καὶ μετὰ τὸ δεῖπνον ἐπερωτῶσι τινὲς εἰ σοὶ καὶ τίνων χρείαν ἔχουσιν· εἰώθασι δὲ καὶ παρὰ τὸ δεῖπνον ἐκ τῶν τεχνιτῶν πρὸς τὴν διὰ τῶν λόγων ἁμίλλαν κατασταντες, εἰς προκλήσεις μονομαχεῖν πρὸς ἀλλήλους, παρ' οὐδὲν τιθέμενοι τὴν τοῦ βίου
6 τελευτήν· ἐνισχύει γὰρ παρ' αὐτοῖς ὁ Πυθαγόρου λόγος, ὅτι τὰς ψυχὰς τῶν ἀνθρώπων ἀθανάτους εἶναι συμβεβήκοι καὶ δι' ἑτέρων ὡρισμένων πάλιν βιοῦν, εἰς ἕτερον σῶμα τῆς ψυχῆς εἰσδυομένης

[1] *Iliad*, 7. 321.

the name of horses. Some of them shave the beard, but others let it grow a little, and the noblest shave their cheeks, but they let the moustache grow until it covers the mouth. Consequently, while they are eating their moustaches become entangled in the food, and when they are drinking the beverage passes, as it were, through a kind of a strainer. When they dine they sit not upon chairs but upon the ground, using for cushions the skins of wolves or of dogs. The serving at the meals is performed by the youngest children, both male and female, who are of suitable age, and near at hand are their fireplaces heaped with coals, and on them are cauldrons and spits holding whole joints of meat. Brave warriors they reward with the choicest portions of the meat, in the same manner as we put in praise A[illegible] as honoured by the Greeks after he returned victorious from his single combat with Hector:[1]

> To Ajax then were given of the chine
> Succa, full length, unto his honour.

They invite strangers to their feasts, and do not inquire until after the meal who they are and of what things they stand in need. And it is their custom, even during the course of the meal, to raise upon any trivial matter as an occasion for keen deputation and then to challenge one another to single combat without any regard for their rank. For it is held of Pythagoras persuasion among them that the souls of mortals are immortal, and that after a prescribed number of years they commence upon a new life, the soul entering into another body.[2] Consequently we

[1] Homer, Iliad, vii. 321. Ajax was one of the mythical heroes of the Trojan war, cf. Book iv. 8. 14. Strabo, 4. 4. 4.

διὸ καὶ κατὰ τὰς ταφὰς τῶν τετελευτηκότων ἡνίους ἐπιστολὰς γεγραμμένας τοῖς οἰκείοις τετελευτηκόσιν ἐμβάλλειν εἰς τὴν πυράν, ὡς τῶν τετελευτηκότων ἀναγνωσομένων ταυτας

29 Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρωνται σινκωρισιν, ἔχοντος τοῦ ἅρματος ἡνιοχον καὶ παραβάτην. ἀπαντῶντες δὲ τοῖς ἐφιππεύουσιν ἐν τοῖς πολεμοις σπανιάζουσι τοὺς ἐναντίους, καὶ καταβαντες την ἀπο τοῦ ξιφους συνίστανται μάχην.
2 ἔνιοι δ' αὐτῶν ἐπὶ τοσοῦτο τοῦ θανάτου καταφρονοῦσιν, ὥστε γυμνοὺς καὶ περιεζωσμένους καταβαίνειν εἰς τον κινδυνον. ἐπάγονται δε καὶ θεράποντας ἐλευθέρους ἐκ τῶν πενήτων καταλέγοντες, οἷς ἡνιόχοις καὶ παρασπισταῖς χρῶνται κατὰ τας μάχας κατὰ δὲ τὰς παραταξεις εἰωθασι προάγειν τῆς παρατάξεως καὶ προκαλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους εἰς μονομαχίαν, προαναιρουντες τὰ ὅπλα καὶ καταπληττό-
3 μενοι τοὺς ἐναντιους. ὅταν δέ τις ὑπακούσῃ πρὸς τὴν μάχην, τάς τε τῶν προγονων ἀνδραγαθίας ἐξυμνοῦσι καὶ τὰς ἰδιωτῶν ἀρετὰς προφερονται, καὶ τον ἀντιτεταγμένον ἐξονειδίζουσι καὶ ταπεινοῦσι καὶ τὸ σύνολον τὸ θάρσος τῆς ψυχῆς τοῖς λογοις
4 προαφαιροῦνται. τῶν δὲ πεσόντων πολεμίων τὰς κεφαλας ἀφαιροῦντες περιάπτουσι τοῖς αὐχεσι τῶν ἵππων τὰ δὲ σκῦλα τοις θεράπουσι παραδόντες ἠμαγμένα λαφυραγωγοῦσιν, ἐπιπαιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον, καὶ τὰ ἀκροθινια ταῦτα

[illegible]

[illegible]

[illegible] ἐπιφέρουσιν ὑπερ[illegible] οἱ δὲ κοντοὺς τοῖς
5 κεφαλαῖς κατεκόπτον τοὺς [illegible] τῶν δ' ἐν φυσικοῖς
πολεμίοις πεδομαχούντες τὰς κεφαλὰς ἐπιπλήξαντες
τοῦς [illegible] ἐν δὲ λαμπρᾷ, καὶ [illegible] ἕνεκα ἐπιδεικνύοντες
ἀνωφερεῖς ὑπὸ τοῦ τὰς κεφαλὰς τῶν πρόσω
τοῦ τὴ [illegible] ἢ καὶ [illegible] χ[illegible]
[illegible] ἔλαβε [illegible] δὲ τῶν [illegible]
[illegible] ὑπὸ τῶν κεφαλῶν [illegible]
[illegible] ἐπιδεικνύμενοι [illegible] τὴν [illegible]
[illegible] ἀλλὰ τὸ πολέμιον τὸ δημοφίλεον τετελευτη-
κὸς θηριώδες.

[illegible] ἐν δὲ χωρίοις [illegible] χρῶνται
μετὰ θυμοῦ γυμνοῖς πολεμίοις [illegible] καὶ
ἀνεμίμνων [illegible] ἐπιφέρουσιν ἐπιφερόμενοι δὲ
[illegible] ἐν τοῖς [illegible] τὸ μὲν τοῖς χεί-
μασι [illegible] τὸ δὲ τὸ θέρος [illegible]
7 καὶ [illegible] ἔθνος δὲ γυμνοῖς
θ[illegible] μὲν ἀνδρόμαχοι, [illegible]
[illegible] τοῖς δὲ καὶ [illegible] γαλεῶν [illegible]
[illegible] μόνον [illegible] ἀλλὰ καὶ [illegible] πρὸς ἀνδρείαν
εἰ δεδημοκρατημένοι [illegible] ἔθνος δὲ χαλκὰ περι-
θέντες [illegible] ἀλλὰ [illegible] ἐπιφέρουσι τοῖς χωμοῖς
τοῖς μὲν γὰρ [illegible] ἐπιφέρουσι σιμφὴ κέρατα, τοῖς δὲ

[1] [illegible] deleted by Bekker, Dindorf.
[2] [illegible] and [illegible] by D. Vogel, retained by Bekker, Dindorf, [illegible]
[3] [illegible] Dindorf, Vogel, omitted by all other MSS., Jacoby.
[4] [illegible] Vogel, Bekker, Dindorf, Jacoby, [illegible] D. Vogel.

[illegible]

[illegible]

[illegible]

δρακόντων ἢ τετρακοσίων ζώων διατετυπωμένοι πρόσ-
3 μετα· σπλαγχνα δ' ἔχουσιν ἀλιφυεῖς καὶ βαρβαρικὰς
ἀμφιεννύσι γὰρ ταῦταις καὶ περιβάλλονται ἄχρι
τραχήλου καὶ πολλοὶ μὲν τράχηλοι οἰκεῖοι· θώρακας
δ' ἔχουσιν οἱ μὲν σιδηροῦς ἀλισιδώτους, οἱ δὲ τοῖς
ἐπὶ τῆς φύσεως διδομένοις ὁμοιοτάτοις, γυμνοὶ
μαχόμενοι· ἀντὶ δὲ τοῦ ξίφους σπαθὰς ἔχουσι
μακρὰς σιδηραῖς ἢ χαλκαῖς ἀλισιν ἐξηρτη-
μένας, παρὰ τὴν δεξιὰν λόγχας παρατεταμένας·
τινὲς δὲ τοὺς χιτῶνας ἐπιχρύσους ἢ κατηργυρωμένους
4 ζωοστήκη συνιμάσιν· προβάλλονται δὲ λόγχας,
ἃς ἐκεῖνοι λόγχας καλοῦσι, σπιγκία[1] τῷ μὲν κατὰ
τοῦ σιδήρου καὶ ἔτι μείζω τὰ ἐπιθήματα ἔχουσας,
πλάτει δὲ βραχὺ λειοντὰ διπαλαιστὰ· τὰ μὲν
γὰρ ξίφη τῶν παρ' ἑτέροις σαυνίων εἰσὶν οὐκ
ἔλαττα, τὰ δὲ σαυνία τῆς ἄκμης ἔχει τῶν ξίφων
μείζους· τούτων δὲ τὰ μὲν ἐν' εὐθείᾳ κεχαλ-
κεύται, τὰ δ' ἑλικοειδῆ δι' ὅλων ἀνακλάσιν
ἔχει πρὸς τὸ καὶ κατὰ τὴν πλάγην μὴ μόνον
τέμνειν, ἀλλὰ καὶ θραύειν τὰς σαρκὰς καὶ κατὰ
τὴν ἀνακάμψιν τοῦ δόρατος σπαράττειν τὸ
τραῦμα.

3. Αὐτοὶ δ' εἰσὶ τὴν φρόνησιν κατασκευστικοὶ
καὶ ταῖς φύσεσι θαρσυγεῖς καὶ παντελῶς τραχύνοι·
κατὰ δὲ τὰς ἡμέρας βραχυλόγοι καὶ αἰνιγματῶδεις
καὶ τὰ πολλὰ αἰνιττόμενοι σπανιολογίας[2]· πολλὰ δὲ
λέγοντες ἐν ὑπερβολαῖς ἐν' αἰσχύνει μὲν ἑαυτῶν,
μειώσει δὲ τῶν ἄλλων, ἀπειλεῖν τε καὶ ἀπαντᾶν
καὶ καταγωνίζεσθαι ὑπάρχουσι, τοῖς δὲ
διανοίαις ὀξεῖς καὶ πρὸς μάθησιν ἐπιτήδειοι

[1] So Reiske: σπιγκία λόγχαι.

[illegible]

2 εἰσὶ δὲ παρ' αὐτοῖς καὶ ποιηταὶ μελῶν, οὓς Βάρδους ὀνομάζουσιν. οὗτοι δὲ μετ' ὀργάνων ταῖς λύραις ὁμοίων ᾄδοντες οὓς μὲν ὑμνοῦσιν, οὓς δὲ βλασφημοῦσι. φιλόσοφοι τέ τινες εἰσι καὶ θεολόγοι περιτ-
3 τοὺς τιμώμενοι, οὓς Δρυΐδας[1] ὀνομάζουσι. χρῶνται δὲ καὶ μαντείαις, ἀποδοχῆς μεγάλης ἀξιοῦντες αὐτούς. οὗτοι δὲ δία τε τῆς οἰωνοσκοπίας καὶ διὰ τῆς τῶν ἱερείων θυσίας τὰ μέλλοντα προλέγουσι, καὶ πᾶν τὸ πλῆθος ἔχουσιν ὑπήκοον μάλιστα δ' ὅταν περὶ τινων μεγάλων ἐπισκέπτωνται, παρυβόλῳ καὶ ἄπιστον ἔχουσι νόμιμον· ἄνθρωπον γὰρ καταπείσαντες τυπτουσι μαχαίρᾳ κατὰ τὸν ὑπὲρ τὸ διάφραγμα τόπον, καὶ πεσόντος τοῦ πληγέντος ἐκ τῆς πτώσεως καὶ τοῦ σπαραγμοῦ τῶν μελῶν, ἔτι δὲ τῆς τοῦ αἵματος ῥύσεως τὸ μέλλον νοοῦσι, παλαιᾷ τινι καὶ παλυχρονίῳ παρα-
4 τηρήσει περὶ τούτων πεπιστευκότες. ἔθος δ' αὐτοῖς αὐτοῖ μηδενὶ θυσίαν ποιεῖν ἄνευ φιλοσόφου· δία γὰρ τῶν ἐμπείρων τῆς θείας φύσεως ὡσπερεί τινων ὁμοφώνων τὰ χαριστήρια τοῖς θεοῖς φασι δεῖν προσφέρειν, καὶ δία τούτων οἴονται δεῖν
5 τἀγαθὰ αἰτεῖσθαι. οὐ μόνον δ' ἐν ταῖς εἰρηνικαῖς χρείαις, ἀλλὰ καὶ κατὰ τοὺς πολέμους τούτοις μάλιστα πείθονται καὶ τοῖς μελῳδοῦσι ποιηταῖς, οὐ μόνον οἱ φίλοι, ἀλλὰ καὶ οἱ πολέμιοι· πολλάκις γὰρ[2] ἐν ταῖς παρατάξεσι

[1] So Oriel *exemplar*.
[2] γὰρ Jacoby, δ' A, other editors, δ' omitted by the other MSS.

[1] Strabo (4. 4. 5) merely says that they plunge the dagger "in the back."

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

τὸν λέξιν ἀθέατος ἐν τῇ τῶν καλουμένων Κιμβρικῶν περιστάσει. οἱ γὰρ ἐκ παλαιοῦ ἀποικίαν ἐπὶ τὰς ἀλλοτρίας χώρας ἐπέρχομενοι
5 καὶ καταφρονεῖν ἀπαντῶν οὗτοι γὰρ εἰσιν οἱ τὴν μὲν Ῥώμην ἑλόντες, τὸ δὲ ἱερὸν τὸ ἐν Δελφοῖς συλήσαντες, καὶ πολλὴν μὲν τῆς Εὐρώπης, οὐκ ὀλίγην δὲ καὶ τῆς Ἀσίας φορολογήσαντες καὶ τῶν κατοικούντων τὴν χώραν κατοικήσαντες, οἱ δὰ τὸν πόλεμον τοῦ Ἕλληνας ἐπιβλόκην Ἑλληνοκελάται κλιθέντες, τὸ δὲ τελευταῖον πολλὰ καὶ μεγάλα στρατόπεδα Ῥωμαίων συντρίψαντες
6 ἀπολοίντο δὲ τῇ κατ' αὐτοὺς ἀγριότητι καὶ περὶ τὰς θήκας ἑκόντων ἀποθνῆσκοντες οὗτοι γὰρ κακουργοῦντες κατὰ πανταχοῦ φιλοξένοις ἀνασκολοπίζουσι τοῖς θεοῖς καὶ μετ' ἄλλων πολλῶν ἀναρχοῦν καθαγιζόμενοι, πύρας πανμεγέθεις κατασκευάζοντες χρῶνται δὲ καὶ τοῖς αἰχμαλώτοις ὡς ἀρίστοις πρὸς τὰς τῶν θεῶν τιμάς τινὲς δ' αὐτῶν καὶ τὰ κατὰ πόλεμον ληφθέντα ζῶα μετὰ τῶν ἀνθρώπων ἀποκτείνουσιν ἢ κατακαίουσιν ἢ τινὶ ἄλλῃ τιμωρίᾳ ἀφανίζουσι.
7 Γυναῖκας δ' ἔχοντες εὐειδεῖς ἥκιστα ταύταις προσέχουσι, ἀλλὰ πρὸς τὰς τῶν ἀρρένων ἀπιθάνους ἀκόπους λιπαροῦσι· εἰώθασι δ' ἐπὶ δορὰς θηρίων χαμαὶ παθεύδοντες ἐξ ἀμφοτέρων τῶν μερῶν παρακείμενοι συγκυλίεσθαι· τὸ δὲ παντὶ

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[1] Much has been written to show that the Germanic tribes of the Cimbri who threatened Italy shortly before 100 B.C. were Celtic immigrants who first entered Asia Minor in the second century B.C.

[2] i.e. 157–88 B.C. according to the chronology of Polybius and Diodorus, or 390 B.C. by Roman chronology.

[illegible] converted the word into the name of [illegible] they are now called.[1] But it has been [illegible] [illegible] to plunder, [illegible] [illegible] purposes, [illegible] and to regard a [illegible] with [illegible]. For these are the people who raped [illegible] [illegible] who plundered the sanctuary of [illegible] who lorded it over a large part of Europe and for some period held [illegible] themselves [illegible] the people they had subdued to war being [illegible] [illegible] because they became mixed with the [illegible] and with [illegible] have destroyed many large Roman armies. And to commemorate these events they manifest an [illegible] with respect to [illegible] [illegible] they [illegible] [illegible] of the gods dedicated them together with many selected spoils of war taken and corresponding [illegible] of gold and [illegible] used by them as [illegible] for their victories in honour of the gods. Certain of them [illegible] together with the human beings such animals as are [illegible] to war or have [illegible] or do away with them in some other vengeful fashion.

Although their wives are modest, they have very little to do with them, but rage with lust in real [illegible] for the embraces of males. [illegible] [illegible] keep upon the ground on the skins of wild beasts and to have sex with a catamite on each side.[2] And the most astonishing thing of all is that

[illegible]

[2] The [illegible] [illegible] that the [illegible] [illegible] to sleep with two boys.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

4 [illegible]

5 [illegible]

31 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

in fighting at close quarters. And a peculiar practice is followed by them in the fastening of their defensive[1] weapons. For they bury pieces of iron in the ground and leave them there until in the course of time the rust has eaten out what is weaker in the iron and what is left is only the most virulent, and of this they then fashion cuirasses and swords and such other objects as pertain to war.[2] The weapon which has been fashioned in the manner described cuts through anything which gets in its way, for no shield or helmet or bronze can withstand a blow from it, because of the exceptional quality of the iron. Arms as they are to hunt in the woods, they first carry on the contest on horseback, and when they have dismounted, he carry they dismount, and assuming a manner of battle-array they put up marvellous battles. And a peculiar and strange custom obtains among them. Cattle and wives as they are in these ways [illegible] nevertheless observe one practice which is new and partakes of great wickedness. For they consider it a sign of bravery and manliness to have the beauty and wealth of their bodies [illegible] thinking that in this practice is constituted the care and keeping of the body.[3]

14 As for the customs they follow toward malefactors and enemies the Celtiberians are cruel, but toward strangers they are honourable and humane. Strangers for instance, who come among them they

[1] A naive explanation. Cp. O. Thorn, Roman Mines in Europe, p. [illegible] owing to the uncertainty of the iron quality the Celtiberians bury iron in the ground, hence an edge is made more or less hard and so by changing a weak edge can be obtained.

[2] See also 3 & 16 introduction, then read cp. also Catullus, 39. 1 ff.

ποιοῦνται τὰς καταλύσεις καὶ πρὸς ἀλλήλους
ἀμιλλῶνται περὶ τῆς φιλοξενίας· οἷς δ' ἂν οἱ
ξένοι συνακολουθήσωσι, τούτοις ἐπαινοῦσι καὶ
2 βεβαίοις χρῶνται· τροφὰς δὲ χρῶνται κρεασι
παντοδαποῖς καὶ δαφνίδι καὶ σύμμετρος πόμασι,
χορηγούσης τῆς χώρας τὸ μὲν μέλι παμπληθῆ,
τὸν δ' οἶνον πολὺ τῶν ἐπιπλεόντων ἐμπόρων
3 εἰσκομιζόντων· χαριεστατον δὲ τῶν πλησιοχώρων
εἰσὶν αὐτοῖς· ἐστι γὰρ τῶν Θρακικῶν ἀνομαζομένων[1] σύστημα· οὗτοι γὰρ καθ' ἕκαστον
ἔτος διαιρούμενοι τὴν χώραν γεωργοῦσι, καὶ τοὺς
καρπούς κοινοποιούμενοι μεταδιδόασιν ἑκάστῳ
τὸ μέρος, καὶ τοὺς νοσφισαμένους τι γεωργοῦς
4 θανάτου τὸ κρίσιμον τεθείκασι· τῶν δ' Ἰππημόλγων ἀλκιμωτατοι μὲν εἰσιν οἱ καλούμενοι Λυσιτανοί· φορουσι δ' ἐν τοῖς πολέμοις πέλτας μικρὰς
παντελῶς διαπεπλεγμένας νευρῶν καὶ δινημένας
σκεπεῖν τὸ σῶμα πρακτικωτέρους διὰ τὴν στερεοτητα·
τοῦτοι δ' ἐν ταῖς μάχαις μεταφέροντες εὐλυτοις
ἄλλοτε ἄλλως ἀπὸ τοῦ σώματος διακρουονται
φιλοτεχνοῦντες πῶς τὸ φερόμενον ἐπ' αὐτοὺς βέλος
5 χρῶνται δὲ καὶ σαυνίοις ἀλισιδήροις ἀγκιστροειδεσι, φορουσι δὲ κράνη καὶ ξίφη παραπλησια
Κελτιβήρων· ἀκοντιζουσι δ' εὐστοχοι καὶ μακραν, καὶ καθόλου παντοδαπῶς ὑπαρχουσιν
εὐκινητοι δ' ὄντες καὶ κουφοι ῥαδίως καὶ φεύγουσι
καὶ διωκουσι, κατὰ δὲ τὰς ἐν ταῖς συστάσεσι
τῶν δεινῶν ὑπομονὰς πολὺ λειπονται τῶν Κελτιβήρων· ἐπιτηδευουσι δὲ κατὰ μὲν τὴν εἰρηνην
ὄρχησιν τινα κοσμίαν καὶ περιέχουσαν πολλὴν

[1] ἀνομ., omitted by D. Vogel.
[2] So Διόδωρος : [illegible]

[illegible] τὸν δὲ τοῦ πολέμου καιρὸν [illegible]
[illegible] καὶ πολλὰς φλόγας, ὅταν τοῦ
6 τοῦ [illegible] [illegible] δὲ τὰ πεζὰ τοῖς
Ἴππαρχος καὶ μάλιστα παρὰ τοῖς Ἀμπρακιώταις ἐπι-
τηδευόμενα· τῶν γὰρ ἀναβαινόντων τοῖς ἵππους οὐ
μόνον ἀποβαίνουσι τοῖς ἵππαις ἀλλὰ καὶ τὰ σώματα καὶ βάρος διαφέροντες ἐφοδιάζουσιν
αὐτοὺς εἰς τὸν ἀγῶνα τῶν ἀθλητῶν τῶν ἀπὸ τῆς ἡλικίας
ἀγωνίας ἀναμένοντες, συστήματα δὲ ποιοῦντες
ἀξιόλογα κατατρέχουσι τὴν Ἑσπερίαν καὶ λαμβάνοντες πλούτους ἀφθόνους· καὶ τοῦτο διατελοῦσι
ποιοῦντες μετὰ πάσης κατεφρονήσεως· καὶ ἅμα
γὰρ χρωμένοι πολεμικοῖς καὶ πανοπλίαις ἄντες
ἀκμάζοντες καὶ ἅμα διαφέροντες τοῖς ἄλλοις
7 ἔθνεσι· καὶ ἡνίκα δὲ τὰς ἐν τοῖς ἔθνεσι διαγωνίας
καὶ τραγῳδίας ἀποδιδόασι πατρίδας εἶναι,
εἰς ταύτας κατατρέχουσι διαθεμένοι ἀνεμπόδιστοι καὶ βάρος ἀναπαύσασθαι· διὸ καὶ Ῥωμαῖοι
πολλάκις ἐπ' αὐτοὺς στρατευσάντες τῆς μὲν
πόλεως κατεφρόνησαν ἀπόστασιν ἀπὸ τῆς
τῶν δὲ τὰ ἀναγκαῖα κατάλυσιν πολλὰς φιλοτιμίας ἐποιήσαντο.

15 Ἔτι δὲ τὰ περὶ τὴν Ἑλλάδα διεθέμην,
ἐν ἀρχαῖοις εἶναι διαλαμβάνοντες περὶ τῶν ἐν
αὐτῇ μεταλλικῶν ἀμφιβολίαν διεθέμεν· αὐτὴ γὰρ ἡ
χώρα σχεδὸν τὴν πλείστην καὶ κάλλιστον ἔχει μεταλλικὴν ἀναφορὰν καὶ πολλὰς τοῦ ἔργου τρόπους
8 παρέχεται πρὸς ἄλλοις· εἴρηται μὲν οὖν πολλὰ καὶ
ἐν τοῖς πρὸ τούτου βιβλίοις ἐν τοῖς περὶ Ἡρακλέους
πράξεσι τὰ κατὰ τὴν Ἑσπερίαν ὄρη τὰ καλούμενα

limb; and in their wars they march into battle with even step and raise a paean as they charge upon the foe. And a peculiar practice obtains among the Iberians and particularly among the Lusitanians; for when their young men come to the bloom of their physical strength, those who are the very poorest among them in worldly goods and yet excel in vigour of body and daring equip themselves with no more than valour and arms and gather in the mountain fastnesses, where they form into bands of considerable size and then descend upon Iberia and amass wealth from their pillaging. And this brigandage they continually practise in a spirit of complete disdain; for using as they do light arms and being altogether nimble and swift, they are a most difficult people for other men to subdue. And, speaking generally, they consider the fastnesses and crags of the mountains to be their native land and to these places, which are difficult for large and heavily equipped armies to traverse, they flee for refuge. Consequently, although the Romans in their frequent campaigns against the Lusitanians rid them of their spirit of disdain, they were nevertheless unable, often as they eagerly set about it, to put a complete end to their plundering.

35. Since we have set forth the facts concerning the Iberians, we think that it will not be foreign to our purpose to discuss the silver mines of the land; for this land possesses, we may venture to say, the most abundant and most excellent known sources of silver, and to the workers of this silver it returns great revenues. Now in the preceding Books which tell of the achievements of Heracles we have mentioned the mountains in Iberia which are known as the

[illegible]

[illegible]

[illegible]

Pythagoras[1] [illegible] height and in size these monstrous [illegible] are found in every ocean, for [illegible] which [illegible] northern sea [illegible] the southern ocean[2] and extend [illegible] some three thousand stades [illegible] Libya as far as Iberia. And since there [illegible] deep lotus[3] [illegible] times we are told certain herdsmen with a few and the whole area of the ocean [illegible] and due to [illegible] time [illegible] the surface of [illegible] and the [illegible] of what had taken place [illegible] Pythagoras [illegible] of the [illegible] and [illegible] which the [illegible] were [illegible] of [illegible] and the Phoenicians [illegible] and [illegible] the silver in exchange for other wares of [illegible] and this was the reason why the Phoenicians [illegible] and Asia and to a [illegible] great wealth. So far [illegible] the more [illegible] proved that [illegible] their boats were [illegible] and there [illegible] remained a great [illegible] they would number ten and [illegible] and have the outer portion the [illegible] of the sea. And the result was that the Phoenicians [illegible]

[1] The mountains are not mentioned in the preceding two [illegible]

[2] The Northern sea and the Atlantic ocean respectively.

[3] [illegible] the lotus [illegible] but the [illegible]

[illegible]

[illegible]

[illegible]

many years they prospered greatly, thanks to this commerce, and sent forth many colonies, some to Sicily and its neighbouring islands and others to Libya, Sardinia, and Iberia.

36. But at a much later time the Iberians, having come to know the peculiar qualities possessed by silver, sank notable mines, and as a consequence, by working the most excellent and, we may say, the most abundant silver to be found, they received great revenues. [illegible] are [illegible] with the silver in part [illegible] mines being [illegible] of copper and gold and silver. The workers of the copper mines recover from the earth they dig out a fourth part of pure copper, and among the unskilled workers in silver there are some who will take out a Euboean talent¹ in three days. For all the soil is full of solid ore [illegible], consequently a man marvels both at the nature of the region and at the industry of the men who labour there. Now at first [illegible] devoted themselves to the mining and these men amassed great wealth, since the silver-bearing earth was convenient at hand and abundant; but at a later time, after the Romans had made themselves masters of Iberia, a multitude of Italians have swarmed to the mines and taken great wealth away with them, such was their greed. For they purchase a multitude of slaves whom they turn over to the overseers of the working of the mines; and these men, opening shafts in a number of places and digging deep into the ground, seek out the seams of earth which are

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¹ About 57 pounds avoirdupois.

γήρους καὶ πολυχρόνιους πλάκας τῆς γῆς καταβιβαστοῦντες τε οὐ μόνον εἰς μῆκος, ἀλλὰ καὶ εἰς βάθος παρεκτείνοντες ἐπὶ πολλοὺς σταδίους τὰ ὁρύγματα, καὶ πλαγίας καὶ σκολιὰς διαδύσεις ποικίλως μεταλλουργοῦντες, ἀναγκάζουσιν ἐκ βυθῶν τὴν τὰ κέρδη αὐτοῖς παρεχομένην ὕλην.

37 Μεγάλην δ' ἔχει παραλλαγὴν τὰ μέταλλα ταῦτα συγκαιόμενα τοῖς κατὰ τὴν Ἀττικήν· ἐκεῖνα μὲν γὰρ οἱ μεταλλεύοντες καὶ πρὸς ταῖς ἐργασίαις μεγάλας προειμένοι δαπάνας ἃ μὲν πλείσον ἐνίοτε λαβεῖν οὐκ ἔλαβον, ἃ δ' εἶχον ἀπέβαλον, ὥστε δοκεῖν αὐτοὺς ὥσπερ αἰνίγματος τρόπον
2 ἀτυχεῖν· οἱ δὲ κατὰ τὴν Σπανίαν μεταλλουργοῦντες, ἄλλοι[1] μεγάλους σωρεύουσι πλούτους ἐκ τούτων τῶν ἔργασιών· τῶν γὰρ πρώτων ἔργων ἐπιτυγχανομένων διὰ τὴν τῆς γῆς εἰς τοῦτο τὸ γένος ἀρετὴν σὺν μᾶλλον εὑρίσκουσι λαμπροτέρας φλέβας, γεμούσας ἀργύρου τε καὶ χρυσοῦ· πᾶσα γὰρ ἡ σύντονος γῆ διαπέπλεκται πολλοῖς τοῖς
3 ἑλίγμοις τῶν ῥεύμάτων· ἔνιοτε δὲ καὶ κατὰ βάθους ἐμπίπτουσι ποταμοὶ ῥέουσιν ὑπὸ τὴν γῆν, ὧν τῆς βίας περιγίνονται διακόπτοντες τὰς ῥύσεις αὐτῶν τε ἐμπιπτούσας τοῖς ὀρύγμασι πλαγίους· ταῖς γὰρ ἀδιαφείστοις τοῦ κέρδους προσδοκίαις πιε-

[1] καὶ ἄλλοι deleted by Bekker. Dindorf, retained by Vogel, Jacoby; [illegible] marked by Wurm.

[1] The silver-mines of Laurium.

[2] The idea is that personified in Homer: *Homeri Fita Mercurii*, 2) in some fisherman who had had no luck and had become covered with [illegible] lying on the beach: [illegible] "What we caught we left behind, but what we found no catch we brought

[illegible]

[illegible]

with us [illegible]. Demotes [illegible]

[illegible]

ζόμενοι πρὸς τὸ τέλος ἄγουσι τὰς ἴδιας ἐπιβολάς, καὶ τὸ πάντων παραδοξότατον, ἀπαρύτουσι τὰς ῥύσεις τῶν ὑδάτων τοῖς Αἰγυπτιακοῖς λεγομένοις κοχλίαις, οὓς Ἀρχιμήδης ὁ Συρακόσιος εὗρεν, ὅτε παρέβαλεν εἰς Αἴγυπτον διὰ δὲ τούτων συνεχῶς ἐκ διαδοχῆς παραδιδόντες μέχρι τοῦ στομίου, τὸν τῶν μετάλλων τόπον ἀναξηραίνουσι καὶ κατασκευάζουσιν εὐθέτου πρὸς τὴν τῆς ἐργα-
6 σίας πραγματείαν. φιλοτέχνου δ' ὄντος τοῦ οργανου καθ' ὑπερβολήν, διὰ τῆς τυχούσης ἐργασίας ἄπλατον ὕδωρ ἀναρριπτεῖται παραδοξῶς, καὶ παν τὸ ποταμιον ῥεῦμα ῥᾳδίως ἐκ βάθους πρὸς τὴν ἐπιφανειαν ἐκχεῖται θαυμάσαι δ' ἄν τις εἰκοτως τοῦ τεχνιτου τὴν ἐπινοιαν οὐ μόνον ἐν τουτοις, ἀλλὰ καὶ ἐν ἄλλοις πολλοῖς καὶ μεγίσταις, διαβεβοημένοις κατὰ πᾶσαν τὴν οἰκουμένην, περὶ ὧν τὰ κατὰ μερος ὅταν ἐπὶ τὴν Ἀρχιμήδους ἡλικίαν ἔλθωμεν ἀκριβῶς διεξιμεν

38 Οἱ δ' οὖν ταῖς ἐργασίαις τῶν μετάλλων διδιατριβοντες τοῖς μεν κυρίοις ἀπίστους τοῖς πλήθεσι προσόδους παρεποιουσιν, αὐτοὶ δὲ κατὰ γῆς ἐν τοῖς ὀρύγμασι καὶ καθ' ἡμέραν καὶ νυκτα καταξαινομενοι τα σώματα, πολλοὶ μὲν ἀποθνήσκουσι διὰ τὴν ὑπερβολὴν τῆς κακοπαθείας δύνασις γαρ ἡ παῖλα τῶν ἔργων οὐκ ἔστιν αὐτοῖς, ἀλλὰ [1]

[1] καὶ after ἀλλ omitted by D, Vogel, Jacoby.

[1] This screw is mentioned below (1 34 2) as used by the Egyptians to irrigate the land of the Delta on the evidence for its use in the mines of Spain and illustrations of such a screw and the manner of its operation see T A Rickard, "The Mining of the Romans in Spain," *Journ. of Roman Studies*, 18 (1928), 129–143.

[illegible]

[illegible]

[illegible]

τῶν ἐπιπεσόντων πληγαῖς ἀναγκαζόντων ὑπομένειν
τὴν δεινότητα τῶν κακῶν ἀτυχῶς προσίεσθαι τὸ
ζῆν, τινὲς δὲ ταῖς δυνάμεσι τῶν σωμάτων καὶ
ταῖς τῶν ψυχῶν καρτερίαις ὑπομένοντες πολυ-
χρόνιον ἔχουσι τὴν ταλαιπωρίαν· ἀρετωτέρος γὰρ
αὐτοῖς ὁ θάνατος ἐστι τοῦ ζῆν διὰ τὸ μέγεθος
1 τῆς ταλαιπωρίας· πολλῶν δ' ὄντων περὶ τὰς
προειρημένας μεταλλείας παραδοξῶν, οὐχ ἥκιστ' ἂν
τις θαυμάσειε διότι τῶν μεταλλουργούντων οὐδεὶς
προσέτον ἔχει τὴν ἀρχήν, πάντα δ' ὑπὸ τῆς
Καρχηδονίων φιλαργυρίας ἀνεψιλῆ καθ' ὃν καιρὸν
καὶ τῆς Ἰβηρίας ἐκυρίευον· ἐπὶ τούτων γὰρ
εἶχον τὴν ἐπὶ πλεῖστον ἀκμήν, μισθούμενοι τοὺς
κρατίστους στρατιώτας καὶ διὰ τούτων πολλοὺς
2 καὶ μεγάλους πολέμους καταλυόντες· καθό-
λου γὰρ ἀεὶ Καρχηδόνιοι διεπολέμουν οὔτε πολιτι-
κὴν οὔτε στρατιωτικὴν οὔτε τὴν τῶν σωμάτων
ἀποχρώμενοι κατασκευῇ, ἀλλὰ καὶ Ῥωμαίους
καὶ Σικελιώτας καὶ τοὺς κατὰ τὴν Λιβύην
οἰκοῦντας εἰς τοὺς[1] μεγίστους ἄγων κινδύνοις
καταπολυπραγμονοῦντες ἀπαντᾶς διὰ τὴν ἐκ τῶν
μεταλλῶν γινομένην εὐπορίαν· δεινοὶ γὰρ, ὡς
ἔοικεν, ὑπῆρχον οἱ Φοίνικες ἐκ παλαιῶν χρόνων
εἰς τὸ κέρδος εἰρεῖν, οἱ δ' ἀπὸ τῆς Ἰταλίας εἰς τὸ
μ[2] λόγον τῶν ἄλλων καταλείπω·
4 ἔνεστι δὲ καὶ καστίτερος ἐν πολλοῖς τόποις τῆς
Ἰβηρίας, οὐκ ἐξ ἐπιπόνου εἰρισκόμενος, ὡς ἐν
ταῖς ἱστορίαις τινὲς τετολμήκασιν, ἀλλ' ἀρυττο-
μένος καὶ χωνευόμενος ὁμοίως ἀργύρῳ τε καὶ
χρυσῷ· ὑπέρκειται γὰρ τῆς τῶν Λουσιτάνων χώρας

[1] τοὺς omitted by D. V. and retained by other editors.
[2] μόνον added by Reinke.

the miners to endure the severity of their punishment, they throw away their lives in the accustomed manner, as though there were no one who can endure it by virtue of the best and strongest and most penetrating minds, under such hardships over a long period. Death in their eyes is more to be desired than life, because of the enormitude of the suffering they must bear. And in these mines are the most astonishing features connected with the mining, and how and a man may wonder at the least active [illegible] of one of them has a recent beginning, but all of them were opened by the overseers of the Carthaginians at the time when Iberia was among their possessions. It was from these mines, that is, that they drew their most and greatest revenue, the almost incredible [illegible] to be found and winning with labor and toil and great waste. For in a general time [illegible] in their wars the Carthaginians never rested their combatants or [illegible] from among their own citizens or [illegible] from their allies, but all which they subjected the Iberians and the [illegible] and [illegible] of Libya to be greater [illegible] it was by money [illegible] to the alliance of it which they derived, [illegible] that they conquered them in every instance. For the Phoenicians [illegible] were from ancient times clever [illegible] in making discoveries to their gain and the Iberians are [illegible] to knowing no gain to anyone else.

Gold also occurs in many regions of Iberia and found however on the surface of the earth as certain waters continually repeat in their flowings but dug out of the ground also [illegible] in the same manner as silver and gold. For there are many masses of tin

ἔστι μέταλλα πολλὰ τοῦ κασσιτέρου καὶ[1] κατὰ
τὴν ἐπιφάνειαν τῆς Ἰβήρας ἐν τῷ ὠκεανῷ νησίδας
τινὰς ἀπὸ τοῦ σημειωθέντος Κασσιτερίδας ὀνομαζο-
2 μένας· πολὺς δὲ καὶ ἐκ τῆς Βρεττανικῆς νήσου
διακομίζεται πρὸς τὴν κατ' αὐτὴν ἀπέναντι
Γαλατίαν καὶ διὰ τῆς μεσογείου Κελτικῆς ἐφ'
ἵππων ὑπὸ τῶν ἐμπόρων ἄγεται παρὰ τὸ τοῦ
Μασσαλιώτου καὶ εἰς τὴν ὀνομαζομένην πόλιν
Ναρβῶνα· αὕτη δ' ἐστὶν ἄποικος μὲν Ἑλληνίδων
διὰ δὲ τὴν ἐνεκαίριον[2] μεγίστου ἐμπορίου ἔχουσα
τῶν ἐν ἅπασι τοῖς τόποις

3 Ἡμεῖς δ' ἐπὶ τὰ κατὰ τοὺς Γαλάτας καὶ
τοὺς Κελτιβήρας ἐν δ' Ἴβηρας διέλθωμεν ἐπὶ
τοὺς λόγους μεταβησόμεθα· οὗτοι γὰρ κεκτῆται
μὲν χώραν εὐαγῆ καὶ παντελῶς ἀνύδρου,
τοῖς δὲ ποσὶ καὶ τοῖς κατὰ τὴν λειτουργίαν ἐπιτηδείοις
κεκοσμημένοι ἀνθρώποι τινὰ βίον καὶ ἀγρίαν, οὐ
4 ἀπολείπουσι γὰρ τὴν χώραν οἴκοι, οἱ μὲν αὐτῶν
ἐνοικοῦντες δ' ἄλλοι τινὲς ἀλλοφυλόφωνοι
φύσεις ἀνδρεῖοι καὶ βαρεῖς, οἱ δὲ τὴν γῆν
ἐρημώσαντες τὸ πλῆθος πέρας λειτουργοῦσι διὰ
τὴν ὑπερβολὴν τῆς τραχύτητος· ἐπίδημοι γὰρ
ἀλλοι τοῖς ἀγαλείοις ἀναστρέφονται ἄνω λίθοι
καὶ τοιαῦτα ἔχοντες ἐν τοῖς ἔργοις κακοπαθείαν
τὴν ἀνάγκην πολλοὶ τῆς φύσεως, καὶ πολλὰ
μοχθοῦντες ἀλγοῦσι κόπους καὶ μόνοι λαμβάνουσι·
διὰ δὲ τὴν ἀνάγκην τῶν γεωργικῶν καὶ τὸ
τῆς τροφῆς ἄλλοις τοῖς σωμάσιν ὑπάρχουσι ἀγῶνα
καὶ αὐτοὶ πρὸς δὲ τὴν κακοπάθειαν ταύτην

[1] καὶ added by Jacoby cf. Strabo 3. 2. 8.
[2] καὶ τὴν ἐπιφάνειαν οὕτω κεκοσμημένοι deleted by Wirth.

in the country above Lusitania and on the rivers which lie all towards the ocean and are called because of that fact the Lusitanian[1]. And these brought in large quantities and from the island of Britain to the opposite Gaul[2] where it is taken by merchants on horses through the interior of Gaul both to the Massilians and also to the city of Narbo as it is called. This city is a colony of the Romans and because of its convenient situation it possesses the largest market to be found in these regions.

39. Since we have discussed the Gauls, the Celtiberians and the Iberians, we shall pass on to the Ligurians. The Ligurians inhabit a land which is stony and [illegible] watched and the people are in by reason of the land and the continuous hardships they endure in their labours a generous race and adventurous. For the land being [illegible] was tilled, some of them for the wood for which day some, equipped with efficient and heavy axes, and others, whose task it is to prepare the ground, do so for the larger part [illegible] not [illegible] by reason of the exceedingly stony nature of the land, for there never dry up a [illegible] without a stone. Since their labour is so much hardship as [illegible] it is easy to perceive that they surmount Nature and that of ordinary distresses they gather scanty harvests and no more. By reason of their continued physical activity and [illegible] of nourishment the Ligurians are quicker and vigorous of body. To and them in their land

[1] From Lusitania [illegible]. These are the Sorly Islands lying off the tip of [illegible] the ancients [illegible] them as [illegible] because [illegible] seen [illegible] by way of the coast of [illegible] the Bay of Biscay.

[2] Cp. ch. 22 above.

σπέργοις ἄγουσι τὰς γυναῖκας, εἰθισμένας ἐπ'
3 ὧν τινὰς αἰφνίδιον ἐρωτᾶσθαι· κυήσεις δὲ
ποιοῦνται σπάνιας, ἐν αἷς πολλὰ τῶν θηλειῶν
χειρουργοῦσαι τὸν ἐν τῇ κοιλίᾳ καρπὸν σπανίως δυσ-
τοκοῦσιν· διόπερ ἐπιλύουσαι δρασὶ γιγνωσκομε-
νοῖς καὶ τραγύποδας ἀποκτείνουσιν ὀρεβάτους εἰω-
θότες, εὐτόκοι καὶ μιμοῦνται γονεῖς τοῖς σώμασιν·
4 ἄνοιν δὲ διὰ τὴν ἐπὶ αὐτοῖς σπανιοκαρπίαν ποιοῦν-
μὲν ἴδιον, σαρκοφαγοῦσι δὲ τὰς τῶν ἡμέρων τε
καὶ ἀγρίων ζώων σάρκας καὶ τῶν ἀπὸ τῆς χώρας
λαχανωδῶν ἐμπίπλανται, τὴν χώραν ἔχοντες ὑπόπτω-
τοις προσφιλεστάτοις τῶν θεῶν Δήμητρι καὶ
Διονύσῳ.

5 Νυκτερεύουσι δ' ἐπὶ τῆς χώρας σπανίως μὲν ἐν
τοῖς εἰπεῖν ἀπαυλέσιν ἢ καλιαῖς, τὰ δὲ πολλὰ
ἐν ταῖς κοιλαῖς πετρώδεσι καὶ σπηλαιώδεσι αὐτοφυέσι
6 καὶ δυναμένοις σκέπην ἱκανὴν παρεχέσθαι· ἀκο-
λουθοῦσι δὲ τούτοις καὶ τὰ λοιπὰ ποιοῦσι, διαφέρο-
ντες τὸν ἄγριον καὶ ἀκατάσκευον βίον· κατέλου-
δ' ἐν τοῖς τόποις τινὲς[1] αἱ μὲν γυναῖκες αἴφνω,
αἱ δ' ἄνδρες θηρῶν ἔγκυοι εὐτόκιαν καὶ ἄλλην
πολλὴν γοῦν φασιν ἐν ταῖς στρατείαις τὸν μέγι-
στον τῶν Γαλατῶν ἔτι λέγουσι ἰσχυροὶ πανταχοῦ
7 ἐκ προκοπῆς μόνον μὴ ἔχοντα ἀπόρησαι· ὁπλι-
σμὸν δ' ἔχουσιν οἱ λόγοι ἐπιβροτέρου τῶν
Ἑλλήνων τὴν κατασκευὴν· σκεπάζει γὰρ αὐτοὺς
θωρακίου θώρος εἰς τὸν Γαλατικὸν ῥυθμὸν
διεσκευωρημένος καὶ χιτῶν συνειλημμένος ἱμα-
τίοις, καὶ περιτίθενται θηρίων δορὰς καὶ ἵππου
συμμετρον· τινὲς δ' αὐτῶν διὰ τὴν ἐπιμιξίαν τῆς

[1] τινὲς added by Jacoby.

[illegible]

[illegible] and [illegible] and [illegible] and [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

κιστα καὶ ἡ τῆς χώρας ἀρετή· πάμφορον γὰρ καὶ παντελῶς εὔγειον νεμόμενοι[1] παντὸς καρποῦ πλῆθος ἀποθησαυρίζουσι. καθόλου γὰρ ἡ Τυρρηνία παντελῶς εὔγειος οὖσα πεδίοις ἀναπεπταμένοις [illegible] καὶ βουνοειδέσιν ἀναστήμασι τόποις[2] διειλημμένη γεωργησίμοις· ὑγρὰ δὲ μετρίως ἐστὶν οὐ μόνον κατὰ τὴν χειμερινὴν ὥραν, ἀλλὰ καὶ κατὰ τὸν τοῦ θέρους καιρόν.

1 Ἐπεὶ δὲ περὶ τῆς πρὸς ἑσπέραν κεκλιμένης χώρας καὶ τῆς πρὸς τὰς ἄρκτους νευούσης, ἔτι δὲ τῶν κατὰ τὸν ὠκεανὸν νήσων διεξήλθομεν, ἐν μέρει διέξιμεν περὶ τῶν κατὰ τὴν μεσημβρίαν νήσων τῶν ἐν ὠκεανῷ τῆς Ἀραβίας τῆς πρὸς ἀνατολὴν κεκλιμένης καὶ προσοριζούσης τῇ καλουμένῃ Κεδρωσίᾳ.
2 ἡ μὲν γὰρ χώρα πολλαῖς κώμαις καὶ πόλεσιν ἀξιολόγοις κατοικεῖται, καὶ τούτων αἱ μὲν ἐπὶ χωμάτων ἀξιολόγων κεῖνται, αἱ δ' ἐπὶ γεωλόφων ἢ πεδίων καθίδρυνται· ἔχουσι δ' αὐτῶν αἱ μέγισται βασίλεια κατεσκευασμένα πολυτελῶς, πλῆθος οἰκητόρων ἔχοντα καὶ κτήσεις
3 ἱκανάς. πᾶσα δ' αὐτῶν ἡ χώρα γέμει θρεμμάτων παντοδαπῶν, καρποφοροῦσα καὶ νομὰς ἀφθόνους παρεχομένη τοῖς βοσκήμασι· ποταμοί τε πολλοὶ διαρρέοντες ἐν αὐτῇ πολλὴν ἀρδεύουσι χώραν, συνεργοῦντες πρὸς τελείαν αὔξησιν τῶν καρπῶν. διὸ καὶ τῆς Ἀραβίας ἡ πρωτεύουσα τῇ ἀρετῇ προσηγορίας ἔλαβε καταλλήλου, Εὐδαίμων ὀνομασθεῖσα.

[1] [illegible] CFG, Jacoby.
[2] For τόποις [illegible] reads [illegible].

Chaps. 41–46 are generally considered to be drawn from Euhemerus of Messene, who composed about 300 B.C. his

their luxury in the fertility of the land; for since it bears every product of the sea, and is altogether free from the Turbulence or up great stress of every kind of frost. In general, indeed, it seems, being altogether fertile, not to extend upon foods and is traversed at intervals by areas which run up are hard and set are fit for tillage, and it carries moderate rainfall, not only in the winter season but in the summer as well.

4. But now that we have described the lands which lie to the west and those which extend toward the south and lie on the islands in the ocean, we shall in turn discuss the islands in the ocean to the south which lie off that portion of Arabia which extends to the east and borders upon the country known as Carmania.[1] Arabia contains many cities and notable cities, which in some cases are situated upon great mounds and in other instances are built upon headlands or in plains, and the largest cities have walls of extraordinary size, possessing a multitude of dwellings and ample estates. And the entire land of the Arabians abounds with domestic animals of every description, and it bears fruits as well and provides in a lavish fashion for the fattened animals, and many rivers flow through the land and irrigate a great portion of it, thus contributing to the fertilization of the fruits. Consequently that part of Asia which holds the chief place for its fertility has received a name appropriate to it, being named Arabia the Blest.[2]

Bared Rivers, which is concerned with the nature of a portion [illegible] to an account of the origin of the [illegible]

[1] Also called Gerrhaea, as in Book 2. 10; the modern Baluchistan.

[2] Lands in southern Asia, outside the Red Sea.

4 Ταύτης δὲ κατὰ τὰς ἐσχατιὰς τῆς περικεανίτιδος χώρας κατ' ἀντικρὺ νῆσοί κεῖται πλείους, ὧν πρεῖς εἰσιν ἄξιαι τῆς ἱστορικῆς ἀναγραφῆς, μία μὲν ἡ προσαγορευομένη Ἱερά, καθ' ἣν οὐκ ἔξεστι τοὺς τετελευτηκότας θάπτειν, ἑτέρα δὲ πλησίον ταύτης, ἀπέχουσα σταδίους ἑπτά, εἰς ἣν κομίζουσι τὰ σώματα τῶν ἀποθνησκόντων ταφῆς ἀξιοῦντες· ἡ δ' οὖν Ἱερὰ τῶν μὲν ἄλλων καρπῶν ἄμοιρος ἐστι, φέρει δὲ λιβανωτοῦ τοσοῦτο πλῆθος, ὥστε διαρκεῖν καθ' ὅλην τὴν οἰκουμένην πρὸς τὰς τῶν θεῶν τιμάς· ἔχει δὲ καὶ σμύρνης πλῆθος διάφορον καὶ τῶν ἄλλων θυμιαμάτων παντοδαπὰς
5 φύσεις παρεχομένας πολλὴν εὐωδίαν· ἡ δὲ φύσις ἐστὶ τοῦ λιβανωτοῦ καὶ ἡ κατασκευὴ τοιάδε· δένδρον ἐστί τι μὲν μεγέθει μικρόν, τῇ δὲ προσωπῇ τῇ ἀκάνθῃ τῇ Αἰγυπτίᾳ τῇ λευκῇ παρεμφερές, τὰ δὲ φύλλα τοῦ δένδρου ὅμοια τῇ ἀνομαζομένῃ ἰτέᾳ, καὶ τὸ ἄνθος ἐπ' αὐτῷ φύεται χρυσοειδές, ὁ δὲ λιβανωτὸς γινόμενος ἐξ αὐτοῦ
6 ὀπίζεται ὡς ἂν δάκρυον· τὸ δὲ τῆς σμύρνης δένδρον ὅμοιον ἐστι τῇ σχίνῳ, τὰ δὲ φύλλον ἔχει λεπτότερον καὶ πυκνότερον· ὀπίζεται δὲ περισκαφείσης τῆς γῆς ἀπὸ τῶν ῥιζῶν, καὶ ὅσα μὲν αὐτῶν ἐν ἀγαθῇ γῇ πέφυκεν, ἐκ τούτων γίνεται δὶς τοῦ ἐνιαυτοῦ, ἔαρος καὶ θέρους· καὶ ὁ μὲν πυρρὸς ἐαρινός ὑπάρχει διὰ τὰς δρόσους, ὁ δὲ λευκὸς θερινός ἐστι. τοῦ δὲ παλαιοῦ συλλέγουσι τὸν καρπόν, καὶ χρῶνται βρωτοῖς καὶ ποτοῖς καὶ πρὸς τὰς κοιλίας τὰς ῥεούσας φαρμάκῳ.

On the farthest bounds of Arabia the Blest, where the ocean washes it, there lie opposite it a number of islands, of which there are three which merit a mention in history, one of them bearing the name Hiera or Sacred, on which it is not allowed to bury the dead, and another lying near it, seven stades distant, to which they take the bodies of the dead whom they see fit to inter.[1] Now Hiera has no share in any other fruit, but it produces frankincense in such abundance as to suffice for the honours paid to the gods throughout the entire inhabited world; and it possesses also an exceptional quantity of myrrh and every variety of all the other kinds of incense of potent fragrance. The nature of frankincense and the preparing of it is like this: In size it is a small tree, and in appearance it resembles the white Egyptian acanthus,[2] its leaves are like those of the willow, as it is called, it puts forth a flower which is in colour like gold, and the frankincense which comes from it oozes out in the form of tears. But the myrrh-tree is like the mastich, although its leaves are more slender and grow thicker. It exudes myrrh when the earth is dug away from the roots, and if it is planted in fertile soil this takes place twice a year, in spring and in summer; the myrrh of the spring is red because of the dew, but that of the summer is white. They also gather the fruit of the Christ's thorn,[3] which they use both for meat and for drink and as a drug for the cure of dysentery.

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[1] These islands are probably Abd el Kuri and Socotra, lying east of Cape Guardafui.

[2] Acanthus arabica; cp. Theophrastus, Enquiry into Plants, 4. 2. 8.

[3] A shrub of the buckthorn family.

42 [illegible] 2 [illegible] 3 [illegible] 4 [illegible] 5 [illegible]

[illegible]

[1] This statement of course has no foundation in fact.

42 The land of Hiera is divided among the inhabitants, and the king takes for himself the best land and likewise a tithe of the fruits which the island produces. The width of the island is considered to be about two hundred stades. And the inhabitants of the island are known as Panchaeans, and these men take the frankincense and myrrh across to the mainland and sell it to Arab merchants, from whom others in turn purchase wares of this kind and convey them to Phoenicia and Coelê-Syria and Egypt, and in the end merchants convey them from these countries throughout all the inhabited world. And there is yet another large island, thirty stades distant from the one we have described, lying out in the ocean to the east and many stades in length; for men say that from the promontory which extends toward the east one can descry India, misty because of its great distance.

As for Panchaea itself,[1] the island possesses many things which are deserving to be recorded by history. It is inhabited by men who were sprung from the soil itself, called Panchaeans, and the foreigners there are Oceanites and Indians and Scythians and Cretans. There is also a notable city on the island, called Panara, which enjoys unusual felicity; its citizens are called "suppliants of Zeus Triphylius,"[2] and they are the only inhabitants of the land of Panchaea who live under laws of their own making and have no king over them. Each year they elect three chief magistrates; these men have no authority over capital crimes, but render judgment in all other

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[1] The following account is mythical and imaginary.

[2] i.e. [illegible] of the three tribes. [illegible] the appellative was derived from some [illegible] purpose.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

χου ἐμπαλιν τε πυλαι καὶ σωστικαι, αἱ[1] προς νοτον ανεωγμεναι καὶ ὁ ανεωγμενος πυλων τε πρωτων ηρξαν εποιουν καὶ την ανοδον τῶν ὑδατων [1] ενεμοντο παρεχοντο

44 Ο δε ναος ουτος ἐν μεσῳ τῆς λιβυ λιμνῆς, το μηκος ἔχων δυο πλεθρων, το δε πλατος ἑκατον τῶν μηκει ἴσον δε μεγαλος καὶ παχυς ὑπ' μηδενος καὶ γλυφαις φυτοειδεσι διειλημμενος ἀνεκειτο τε τῶν θεῶν ἀγαλματα, τῇ τεχνῃ διαφορα καὶ τοις σωμασι θαυμα-
2 ζομενα. κυκλῳ δε τοῦ ναοῦ τας οικιας εἶχον οἱ θεραπευοντες τους θεους ἱερεις· δι' ὧν ἁπαντα τα ἐκει τὸ τεμενος διωκειτο. ἀπο δε τοῦ ναοῦ δρομος κατεσκευαστο, τὸ μεν μηκος σταδιων
3 τεσσαρων, το δε πλατος πλεθρου. παρα δε τον πλευραν ἑκατερᾳ τοῦ δρομου χαλκεια μεγαλα ἐστησαν, τας θυρας ἔχοντα τετραγωνους· ἐν' κυκλῳ δε τοῦ δρομου τας οικιας ἔχει λιθινους ἐκτεταμενους ὁ προειρημενος ποταμος. ἔστι δε το φερομενον ὕδωρ τῇ λευκοτητι καὶ γλυκυτητι διαφερον προς τε τὴν τοῦ σωματος ὑγιειαν πολυ συμβαλλομενον τοις χρωμενοις· δυο μεν ἐστι δ'
4 ὁ ποταμος οὗτος Ἥλιον καλουμενος· παρεχει δε τον ὑπνον ἄκρατος λιθινη πολυτελεσι, διατετρυπημενα ἑκατερωθεν πλειστα σταδιων τετταρων· ἔχει δε τῆς ἐκτασεως ὁ τοπος οὐκ ἐστι βαθυνων
5 ἀνθρωπων πλην των ἱερεων· το δ' ὑποκειμενον πεδιον ἐστι σταδιων δικοσιων καθηρημενον ἐστι τοις θεοις, καὶ τας ἐξ αὐτοῦ προσοδους εἰς τας θυσιας ἀναλισκουσι.

[1] αἱ added by Stephanus.

[illegible]

44. [illegible]

* [illegible]

Μετὰ δὲ τὴν προειρημένην νῆσον ὄρος ἐστὶν ὑψηλόν, καὶ ἐρωτικόν μὲν θεὸς διοικούμενον ἐν τοῖς ἀρχαίοις χρόνοις καὶ Τρωικοῖς ἀνθρώποις
6 μεθιλαμβάνει γὰρ τὸ παλαιὸν Οὐρανὸς βασιλεύων τῆς οἰκουμένης πρώτος εἰδωλοποιεῖν ἐν τῷ τόπῳ τῷ τοῦ Ἄνω Δόρου τὸν τε οὐρανὸν καὶ τὰ κατ' αὐτὸν ἄστρα, ὑστερον δὲ Ἡφαίστου Ἥλιον ἀλήθειαν διὰ τὸ τοὺς κατοικοῦντας ὑπαγειν εἰς τρεῖς ἑστίας· ὀνομαζόμενα δὲ τοὺς μὲν Παγγαίους, τοὺς δὲ Ἡλιακοὺς τοὺς δὲ Ἀμμωνίους· εἰς ὕστερον δὲ Ἄμμωνος ἐπωνυμίαν
7 τὸν γὰρ Ἄμμωνα φασὶ μὴ μόνον φιλοδόξοντα τοῦτο τὸ ἔθνος, ἀλλὰ καὶ τοὺς ἄλλους ἀνθρώπους ἀνέκειν, καὶ κατασκευάσαι τὸν τε Δία καὶ Ἀστεροποιίαν θύσιας τε κατ' ἐνιαυτὸν ἐν τοῖς τῷ ὄρει τοῖς ἔθνεσι μετὰ πολλῆς ἀγνείας.

63 Μετὰ δὲ τὸ ὄρος [illegible] τὴν ἄλλην Π[illegible] χώραν ὑπάρχειν φασὶ [illegible] πολλῶν [illegible] ἔχειν γὰρ αὐτὸν ἐλέφαντας τε πολλοὺς καὶ λέοντας καὶ παρδάλεις καὶ δρακόντας καὶ ἄλλα θηρία πλείω διάφορα τοῖς τε τρόποις καὶ τοῖς
2 σώμασι διωκόμενα· ἔχει δὲ ἡ νῆσος αὕτη καὶ πόλεις τρεῖς ἐξαίρετος, Τρόκιον καὶ Δελφὰ καὶ Ἐλεφαντίνη· τὴν δὲ χώραν ἀπὸ εἴδους ἀποφαίνουσιν, καὶ μάλιστα οἴκοι πολυανθρώπων ἔχειν πλῆθος
3 εἴδη δὲ τοῖς ἀλόγοις πολεμοῦσι καὶ ἄρμασι χρώνται κατὰ τὰς μάχας ἀφειδοῦντες.

Ἐπὶ δὲ ὅλην πολιτείαν ἔχουσι τριμερῆ· καὶ πρῶτον ὑπάρχει μέρος παρ' αὐτοῖς τὸ τῶν ἱερέων, τιμώμενον ἐπὶ τοῖς τῶν τεχνῶν, δεύτερα δὲ μέρη ὑπάρχει τῶν γεωργῶν, τρίτη δὲ τῶν στρατιω-

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

the herdsmen. The priests served as the leaders in all things, rendering the decisions in legal disputes and performing the [illegible] in other affairs which concerned the community, and the farmers who are engaged in the tilling of the soil, bring the fruits into the common store, and the man among them who is thought to have practised the best farming receives a prize as reward; which the fruits are portioned out, the priests dealing with those who have been first, who second, and so in order, so that this being done in strict accordance with the rest. In the same manner [illegible] and turn lands, the [illegible] and [illegible] of the state with a procession, some by [illegible] and some by weight. For speaking generally, there is not a single except a house and a garden which a man may possess for his own, but all the produce and the revenues are taken over by the priests, who portion out with just accuracy each man his share, and to the priests a share is given twofold.

The clothing of the Persians is soft, because the wool of the sheep of [illegible] and is dyed purpled above all other [illegible] colours, and they wear ornaments of gold not only the women but the men as well, with collars of twisted gold about their necks, bracelets on their wrists and rings hanging from their ears after the manner of the Persians. The same kind of rings are worn by both sexes[1] and they are worked in more varied colours than is usual.

4. The soldiers receive a pay which is assigned to them and in return protect the land by means of

[1] Or: "The boots they wear reach to [illegible]" — an critical note.

φοτες ὀχυρώμασι καὶ παρεμβολαῖς· ἔστι γάρ τι μέρος τῆς χώρας ἔχον ληστήρια θρασεῶν καὶ παρανόμων ἀνθρώπων, οἱ τοὺς γεωργοὺς ἀνδρεύ-
2 οντες πολεμοῦσι τούτοις· αὐτοὶ δ' οἱ ἱερεῖς πολὺ τῶν ἄλλων ὑπερέχουσι τρυφῇ καὶ ταῖς ἄλλαις ταῖς ἐν τῷ βίῳ καθαριότησι καὶ πολυτελείαις· στολὰς μὲν γὰρ ἔχουσι λινᾶς, τῇ λεπτότητι καὶ μαλακότητι διαφόρους, ποτὲ δὲ καὶ τὰς ἐκ τῶν μαλακωτάτων ἐρίων κατεσκευασμένας ἐσθῆτας φοροῦσι· πρὸς δὲ τούτοις μίτρας ἔχουσι χρυσοῦφεῖς· τὴν δ' ὑπόδεσιν ἔχουσι σανδάλια ποικίλα φιλοτεχνῶς εἰργασμένα· χρυσοφοροῦσι δ' ὁμοίως ταῖς γυναιξὶ πλὴν τῶν ἐνωτίων· προσεδρεύουσι δὲ μάλιστα ταῖς τῶν θεῶν θεραπείαις καὶ τοῖς περὶ τούτων ὕμνοις τε καὶ ἐγκωμίοις, μετ' ἀδῆς τὰς πράξεις αὐτῶν καὶ τὰς εἰς ἀνθρώπους εὐερ-
3 γεσίας διαπορευόμενοι· μυθολογοῦσι δ' οἱ ἱερεῖς τὸ γένος αὐτοῖς ἐκ Κρήτης ὑπάρχειν, ὑπὸ Διὸς ἠγμένους εἰς τὴν Παγχαίαν, ὅτε κατ' ἀνθρώπους ὢν ἐβασίλευε τῆς οἰκουμένης· καὶ τούτων σημεῖα φέρουσι τῆς διαλέκτου,[1] δεικνύντες τὰ πολλὰ διαμένοντα παρ' αὐτοῖς Κρητικῶς ὀνομαζόμενα· τὴν τε πρὸς αὐτοὺς οἰκειότητα καὶ φιλανθρωπίαν ἐκ προγόνων παρειληφέναι, τῆς φήμης ταύτης τοῖς ἐκγόνοις παραδιδομένης ἀεί· ἐδείκνυον δὲ καὶ ἀναγραφὰς τούτων, ἃς ἔφασαν τὸν Διὸς πεποιῆσθαι καθ' ὃν καιρὸν ἔτι κατ' ἀνθρώπους ὢν ἵδρυσατο τὸ ἱερόν.

[1] So the MSS., τῆν διάλεκτον or τὸ τῆς δ. Hoefer.

[illegible]

founded the temple.

4 [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

[illegible]

[illegible]

[

The land possesses rich mines of gold, silver, copper, tin, and iron, but none of these metals is allowed to be taken from the island, nor may the priests for any reason whatsoever set foot outside of the hallowed land, and if one of them does so, whoever meets him is authorized to stone him. There are many great dedications of gold and of silver which have been made to the gods since time has amassed the multitude of such offerings. The doorways of the temples are [illegible] of wonderful workmanship, being worked in silver and gold and ivory and citrus wood. And there is the couch of the god, which is six cubits long and four wide, and is made of gold and silver, [illegible] in every detail of its workmanship. Similar to it both in size and in costliness in general is the table of the god which stands near the couch. And on the course of the couch stands a large gold stele which carries letters which the Egyptians call sacred, and the most prominent of the deeds both of Uranus and of Kronos and to them there were added by Hermes the deeds also of Artemis and of Apollo.[1]

As regards the islands which lie in the ocean opposite Arabia, we shall rest content with what has been said.

47. We shall now give an account of the islands which lie in the neighbourhood of Greece and in the Aegean Sea, beginning with Samothrace. This

[1] Cf. Lactantius, *Div. Inst.* [illegible] "Euhemerus composed his history on the basis of the holy [illegible] which were deposited in Tritonis, where, as he says, Jupiter was born. Jupiter himself, not only in a [illegible] in which he had written an account of his deeds, but also in a monument of what he had accomplished."

γαρ τοῦ ὀνόματος μὲν φασὶ τὸ παλαιὸν Σάμον
ὠνομάσθαι· τῆς δὲ νῦν Σάμου καὶ Ἡραίας διὰ
τὴν δημιουργίαν ὑπὸ τῶν παραλαβόντων τὸ παλαιὸ
2 Σάμον Ἡραίας Σάμου [illegible] ὀνομασθῆναι· ὡσαύ-
τως δὲ ὁ [illegible] αὐτόχθονας ἀνθρώπους· διὸ καὶ τῶν
πρώτων γενομένων παρ' αὐτοῖς ἀνθρώπων
καὶ [illegible] ὑπὸ τῶν παραδιδόντων λόγος· ἔνιοι
δὲ φασὶ τὸ παλαιὸν Σαμοθρᾴκην εἶναι τὴν νῆσον διὰ τὸν
ἀποικισμόν, ἐν τῷ Σάμῳ καὶ Ἡραίας Σάμου τὴ-
3 ν ὀνομασθῆναι· [illegible] δὲ παλαιὸν [illegible]
δοκοῦντες οἱ αὐτόχθονες ἐν πολλῇ ἐν τοῖς θεοῖς
μέρει τοῦ νῦν τιμωμένου· οἱ δὲ Σαμοθρᾴκαι
ἱστοροῦσι πρὸ τῶν παρὰ τοῖς ἄλλοις γενομένων
κατακλυσμῶν ἕνεκεν τοῦ μέγα γενόμενον, τὸ μὲν
πρῶτον τὸν παρὰ τοῖς Ἑλλησι σπόμενος μὲ ἔνιοι
4 μετὰ δὲ τὰ τῶν Ἑλληνικῶν· τὸ γὰρ ἐν
τῷ Πόντῳ πελάγει λιμνῶν ἔχον τάξιν μέγα τοσοῦ-
τον ἐπεκρήσθη διὰ τὴν ὑπερβολὴν ὄμβρων,
μέγα ὄντα διὰ τὸ πλῆθος ἐπιφερόμενον τὸ ὕδωρ
[illegible] εἰς τὸν Ἑλλήσποντον καὶ πολλὴν
μὲν τῆς Ἀσίας τῆς πρὸς θάλατταν ἐπικλύσαν, ἐπὶ
πλεῖστον δὲ καὶ τῆς ἐπιπλέον γῆς ἐν τῇ Σαμοθρᾴκῃ
θάλατταν ἐποίησε· καὶ διὰ τοῦτ' ἐν τοῖς μεταγενε-
στέροις καιροῖς ἔνιοι τῶν ἄλλων ἐπιστάμενοι
τοῖς ἀκριβεστέροις λέγουσι χρόνοις, εἰς καὶ πολλοὺς
5 κατακλυσμοὺς τοὺς δὲ [illegible] τοῦ
[illegible] ἀναφέρουσι εἰς τοὺς ὑστέρους τῆς νῦν

* [illegible] Vogel, [illegible] Fritz Bekker [illegible]

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* Inserted [illegible]

* [illegible] of the [illegible] The Cretan Rocks Symplegades are mentioned by Strabo, I. 6. 1, where see the note of [illegible] in the [illegible]

[illegible]

[illegible]

[illegible]

τόποις· τῆς δὲ θαλάττης ἀναβαινούσης ἀεὶ μᾶλλον, εὔξασθαι τοῖς θεοῖς τοὺς ἐγχωρίους,[1] καὶ διασωθέντας κυκλῷ περὶ ὅλην τὴν νῆσον ὅρους θεσθαι τῆς σωτηρίας, καὶ βωμοὺς ἱδρύσασθαι, ἐφ' ὧν μέχρι τοῦ νῦν θύειν· ὥστ' εἶναι φανερὸν ὅτι πρὸ τοῦ κατακλυσμοῦ κατῴκουν τὴν Σαμοθρᾴκην.

48 Μετὰ δὲ ταῦτα τῶν κατὰ τὴν νῆσον Σαμωνα γενόμενον, ὡς μὲν τινες φασιν, ἐκ Διὸς καὶ Νυμφῆς, ὡς δὲ τινες, ἐξ Ἑρμοῦ καὶ Ἤρης, συναγαγεῖν τοὺς λαοὺς σπορὰν οἰκοῦντας, καὶ νομοθετήσαντα αὐτὸν μὲν ἀπὸ τῆς νήσου Σαμωνα κληθῆναι, τὸ δὲ πλῆθος εἰς πέντε φυλὰς διανείμαντα
2 τῶν ἴδιων υἱῶν ἐπωνύμους αὐτὰς ποιῆσαι· οὗτοι δ' αὐτὸν πολιτευόμενον λέγουσι παρ' αὐτοῖς τοὺς ἐκ Διὸς καὶ μιᾶς τῶν Ἀτλαντίδων Ἠλέκτρας γενέσθαι Δαρδανόν τε καὶ Ἰασίωνα καὶ
3 Ἁρμονίαν· ὧν τὸν μὲν Δάρδανον μεγαλοπόβολον γενόμενον, καὶ πρῶτον εἰς τὴν Ἀσίαν ἐπὶ σχεδίας διαπεραιωθέντα, τὸ μὲν πρῶτον κτίσαι Δαρδανὸν πόλιν καὶ τὸ βασίλειον τὸ περὶ τὴν ὕστερον κληθεῖσαν Τροίαν συστήσασθαι καὶ τοὺς λαοὺς ἀφ' ἑαυτοῦ Δαρδανοὺς ὀνομάσαι· ἐπαμῦναι δ' αὐτὸν φασὶ καὶ πολλῶν ἐθνῶν κατὰ τὴν Ἀσίαν,
4 καὶ τοὺς ὑπὲρ Θρᾴκης Δαρδάνους κατοικίσαι· τὸν δὲ Δία βουληθέντα καὶ τὸν ἕτερον τῶν υἱῶν τιμῆς τυχεῖν, παραδοῦναι αὐτῷ τὴν τῶν μυστηρίων τελε-

[1] τοὺς ἐγχωρίους Oldfather: τοῖς ἐγχωρίοις.

[1] i.e. Iasion.

to the higher regions of the mainland, and when the sea was [illegible] higher and [illegible] prevented the passage of ships, and since only [illegible] were left, to commemorate their escape they set up boundary stones [illegible] the entire circuit of the island and dedicated altars upon which they offer sacrifices even to the present day. For these reasons it is patent that [illegible] Samothrace before the flood.

4. After the events we have described one of the inhabitants of the island, a certain Saos, who was a [illegible] of Zeus and Semele, not according to others of the men and Iliona, married [illegible] body the persons who were the [illegible] in scattered [illegible] and [illegible] and he was given the name Saos after the island, but he made [illegible] of the people he distributed among the tribes which he named after his sons. And while the Samothracians were [illegible] under a government of this kind, they say that there were born to Hermes and to Zeus and Electra, who was one of the Atlantides, Dardanus and Iasion and Harmonia. Of these children Dardanus, who was a man who entertained great designs and was the first to make his way across to Asia in a makeshift boat, founded at the outset [illegible] called Dardanus, organized the mysteries which at about the city which was called Troy at a later time and called the people Dardanians after himself. They say also that he ruled over many nations throughout Asia and that the Dardani who dwelt beyond Thrace were colonists sent forth by him. But Zeus desired that the other of his two sons might also attain to honour, and so he instructed Iasion in the initiatory rite of the mysteries,

[illegible] μὲν οἴκοι δὲ τὴν κόρην τοῦτο δὲ [illegible]
[illegible] ἀπὸ τῶν θεῶν [illegible] πάνυ τῶν
μεμυθευμένων [illegible] ὁ [illegible]
5 [illegible] τοῦτο [illegible] μετὰ
δὲ τὰ κλίματα τοῦ Ἀχελῴου μετὰ [illegible]
τῆς Ἑλλάδος [illegible] πρὸς αὐτοὺς καὶ τῆς
τιμῆς μετειληφότα γάμου τοῦ [illegible]
Ἰασίωνος Ἀρκάδος, ὃν καλοῦσι Λάμπον μετὰ
[illegible] τοῦ Ἄρεος.

4 Τὸν δὲ γάμον τοῦτον πρώτον θύσαι θεοῖς
καὶ Δήμητρι μετ' ἰδιωτικῆς [illegible] τοῦ
κόσμου τοῦ [illegible] θυσιάσαι, [illegible] δὲ λίμνας,
Ἀθηνᾶς δὲ τὸν [illegible] δόμον καὶ πόλιν
καὶ [illegible], Ἡλιόπαν δὲ τὸ τῆς μεγάλης καλουμένης μητρὸς τῶν θεῶν ἱερὸν μετὰ [illegible]
[illegible] καὶ τὴν [illegible] καὶ Ἀπόλλωνα
μετ' [illegible] τὰς δὲ Μούσας [illegible],
τοὺς δ' ἄλλους θεοὺς [illegible] τοῦ γάμου
5 μετὰ δὲ ταῦτα τὸν μὲν Κρόνον κατὰ τὸν παλαιὸν
δόμον [illegible] τὰς δὲ [illegible]
[illegible] ὁ Ἰάσιων γεννᾷ τὸν Κρόνον γεννᾷ
Κρόνος [illegible] Ἰάσιον δὲ καὶ [illegible] μετονομάσαι,
Δωδώνην καὶ Κρόνιον καὶ Κορύκιον μετονομάσαι
καὶ τὸν Ἄρεα τὸν τῆς μητρὸς τῶν θεῶν ἀπὸ
5 καὶ [illegible] τὸν Φρύγιον [illegible] τὸν μὲν Κρόνον
Ὀλύμπιον τὸν πρῶτον [illegible] Δία,
καὶ τὸν θεὸν Κρόνιον [illegible]
τὸν δὲ Κορύκιον τοῦ [illegible] τῆς μητρὸς [illegible]

[1] So the MSS., [illegible] but
been discontinued [illegible] a stratagem.

[illegible]

[illegible]

[illegible]

ἐνθουσιάσαντας ἀφ' ἑαυτοῦ Κορύβαντας προσαγορεῦσαι, γῆμαι δὲ Θήβην τὴν Κίλικος θυγατέρα.
4 ὁμοίως δὲ τοὺς αὐλοὺς εἰς Φρυγίαν ἐντεῦθεν μετενεχθῆναι, καὶ τὴν λύραν τὴν Ἑρμοῦ εἰς Λυρνησσόν, ἣν Ἀχιλλέα ὕστερον ἐκπορθήσαντα λαβεῖν. ἐξ Ἰασίωνος δὲ καὶ Δήμητρος Πλοῦτον γενέσθαι φασιν οἱ μῦθοι, τὸ δ' ἀληθές, τὸν τοῦ σίτου πλοῦτον, δωρηθέντα ἐν τῷ τῆς Ἁρμονίας γάμῳ διὰ
5 τὴν συνουσίαν τοῦ Ἰασίωνος καὶ τὰ μὲν κατὰ μέρος τῆς τελετῆς ἐν ἀπορρήτοις τηρούμενα μόνοις παραδίδοται τοῖς μυηθεῖσι διαβεβόηται δ' ἡ τούτων τῶν θεῶν ἐπιφάνεια καὶ παράδοξος ἐν τοῖς κινδύνοις βοήθεια τοῖς ἐπικαλεσαμένοις
6 τῶν μυηθέντων γίνεσθαι δέ φασι καὶ εὐσεβεστέρους καὶ δικαιοτέρους καὶ κατὰ πᾶν βελτίονας ἑαυτῶν τοὺς τῶν μυστηρίων κοινωνήσαντας διὸ καὶ τῶν ἀρχαίων ἡρώων τε καὶ ἡμιθέων τοὺς ἐπιφανεστάτους πεφιλοτιμῆσθαι μεταλαβεῖν τῆς τελετῆς· καὶ γὰρ Ἰάσονα καὶ Διοσκόρους, ἔτι δ' Ἡρακλέα καὶ Ὀρφέα, μυηθέντας ἐπιτυχεῖν ἐν ἁπάσαις ταῖς στρατείαις διὰ τὴν τῶν θεῶν τούτων ἐπιφάνειαν.

50. Ἐπεὶ δὲ περὶ τῆς Σαμοθρᾴκης διήλθομεν, ἀκολούθως καὶ περὶ τῆς Νάξου διεξιμεν· αὕτη γὰρ ἡ νῆσος τὸ μὲν πρῶτον προσηγορεύετο Στρογγύλη, ᾤκησαν δ' αὐτὴν πρῶται Θρᾷκες διά

[1] The Cabiri, cp. Book 4. 43. 1 f.
[2] Cp. Book 4. 43.

of Cerberus to all who in celebrating the rites of his mother acted and were purified and married [illegible] the daughter of [illegible]. In the manner he also transferred the Dove from Samothrace to Pelasgia and to Lemnos the fire which Hermes gave and which at a later time Achilles took for himself when he sacked that city. In Imbros and Lemnos, according to the story the people relate, was born Palaeo to Wrath but he perished, as a matter of fact, in the wrath of the earth which was prepared to Iasion because of Ceres, in connexion with his secret time of the wedding of Harmonia. Now the details of the ceremonies are guarded among the mysteries not to be divulged and are [illegible] with mistakes [illegible] but the facts have travelled a little of [illegible] [illegible] appear as mistaken are being [illegible] and to those initiates of [illegible] who can [illegible] them in the manner of persons [illegible] claim to also make that men who have taken part in the mysteries become both more pious and more just and better in every respect than they were before. And this is the reason we are told, why the most famous heroes of the ancient heroes and of the demi-gods were eager to destroy of [illegible] part in the mysteries [illegible], and in fact Jason and the Dioscuri, and Heracles and Orpheus as well, after their initiation attained success in the campaigns they undertook because these gods appeared to them.

In [illegible] we have set forth the facts concerning Samothrace, we shall now, in accordance with our task, discuss Naxos. This island was first called Strongyle and its first settlers were men from Thrace, the reasons for their coming being [illegible]

2 πινας τοιαύτας αἰτίας μυθολογοῦνται Βορεου γενεσθαι παιδες Βουτης καὶ Λυκοῦργος ουχ ὁμομήτριοι τον δε Βουτην ὄντα νεωτερον ἐπιβουλεύσαι ταδελφῷ, και καταφανῆ γενόμενον ἕτερον μὲν μηδεν παθειν ὑπο τοῦ Λυκουργου, προσταγμα δὲ λαβειν ὅπως μετὰ τῶν συνεπιβουλευσάντων λαβων πλοῖα ζητῇ χωραν ἑτεραν εἰς
3 κατοίκησιν διοπερ τον Βουτην μετὰ τῶν συνεγκαλουμένων Θρᾳκῶν ἐκπλεύσαντα καὶ διὰ τῶν Κυκλάδων νήσων κομιζομενον κατασχεῖν την Στρογγυλην νῆσον, και ἐν ταυτῃ κατοικοῦντα ληζεσθαι πολλους τῶν παραπλεόντων σπανιζοντας δὲ γυναικων περιπλεοντας ἁρπαζειν ἀπὸ
4 τῆς χωρας γυναῖκας τῶν μεν οὖν Κυκλάδων νήσων αἱ μεν ἀλοσχερῶς ἔρημοι ὑπῆρχον, αἱ δ' ἀλιγοις οἰκούμεναι διοπερ ῥαδιωτερω πλευσάντων αὐτῶν, και ἀπὸ μεν τῆς Εὐβοιας ἀποκρουσθεντων, τῇ δὲ Θεσσαλιᾳ προσεκχθεντων, οἱ περι τόν Βούτην ἀποβαντες ἐπ' την χωραν περιέτυχον ταις Διονυσου τροφοῖς περι το καλουμενον Δρυος τῳ θεῷ ὀργιαζουσαις εν τῇ Φθιωτιδι Ἀχαΐᾳ
5 ὁρμησαντων δε τῶν περι τον Βουτην, αἱ μὲν ἄλλαι ῥιψασαι τα ἱερα[1] εἰς θαλατταν ἔφυγον, αἱ δ' εἰς ὄρος τὸ καλουμενον Δρύος Κορωνίδα δ' ἁρπαγεῖσαν συναναγκασθῆναι τῷ Βούτῃ συνοικῆσαι ἐπὶ δε τῇ ἁρπαγῇ καὶ τῇ ὕβρει χαλεπῶς φερουσαν ἐπικαλέσασθαι τὸν Διόνυσον βοηθῆσαι αὐτῇ τὸν δὲ μανιαν ἐμβαλεῖν τῷ Βουτῃ, καὶ διὰ τοῦτο

[1] So Hortmann: ἱερεῖα.

[illegible]

[illegible] ἑαυτοῦ εἰς τὴν φύσιν καὶ
6 τελευτήσας. οἱ δὲ ἄλλοι Θηβαῖοι δύο μόνας τινὰς
γυναῖκας ἔφασαν ἐπιφανεστάτας δὲ τῶν τε
Ἀλκμήνης γενομένας καὶ Ἰφικλέους καὶ τῶν θυγατέρων
εἶναι Παγκρατὶς λεγομένας δ' ἀναχθῆναι εἰς τὴν Σπαρτίαν· οἱ δὲ Θηβαῖοι αὐτὰς τοῦ
Βοιωτοῦ κατοικοῦντος βασιλέως τῆς χώρας Ἀνταιόνου καὶ τῶν Ἀλκμήνης θυγατέρων Παγκρατίδων
7 κεκλῆσθαι διαφόρους ἀποδιδόντες λόγους· ἀλλὰ τὸν μὲν
τῆς τοιούτου ἀμφισβητήσεως ἐπιφανεστάτου τῶν ἐν μνήμαις
Σπάρτης καὶ Θεσπιῶν ὑπὲρ τῆς Παγκρατίδος ἑκάτεροι
ἐφιστάντες ἀγῶνας ἀνεῖλον· ὁ δὲ Ἀμφιτρύων μετὰ τὴν φύσιν κατασκευάσας τὴν τῶν φίλων κατασκευὴν σὺν
αὐτοῖς ἀπῆλθεν εἰς τὴν Ἰφικλέους.

8 Ὁ δὲ Ἀλκμὴν ἐπὶ ξένου τῆς τε γυναικὸς καὶ τῆς θυγατρὸς ἀποκτείνας τοῖς υἱοῖς τοῖς τε Ἤβου καὶ
Ἐκβάλου· οἱ δὲ καὶ τοῦτο εἰς τὴν Σπαρτίαν μετὰ τὸ ἀναιρεῖν τοὺς Θηβαίους καὶ τὴν πόλιν
9 ἐπιπολάζοντας· ἀλλὰ ἡ μὲν Παγκρατὶς ἐν
Δελφοῖς, οἱ δὲ περὶ τὸν Ἤβου καὶ Ἐκβάλου ἐν
Σπάρτῃ κατοικοῦντες ἐν τῷ τόπῳ καὶ ἀγῶνα τῶν
θυμελικῶν μετὰ ταῦτα καὶ τὴν τῶν Διονυσίων ἑορτὴν δι' ἀπόκρισιν δὲ ἐπιφανεστάτοις ἔρωσι καὶ μεγίστῃ
σπουδαστὴς τῶν τε ἄλλων πολλῶν ἀγωνίσασθαι καὶ
ἀλλήλοις ἀνελεῖν· ὑπὸ δὲ τῶν ἐπιχωρίων εἰς τὸν
10 λόγον χρόνον οὐ ἔλαττον ἐπιτιμᾶσθαι· οἱ μὲν οὖν
Θηβαῖοι ἐπιθέτῳ κατοικοῦντες ἐν τῷ τόπῳ τῶν δυο
κόσμων ἀγῶνος ἀγῶνα γυμνικὸν τὸν τῆς τῶν μετὰ δὲ ταῦτα Κάρες ἐν τῷ τόπῳ καλουμένῳ Ἀστίῳ
μετοικισθέντες ἤγαγον τὴν τῶν Διὸς Νάξου· ὁ δὲ λεγόμενος Νάξος ὁ Πολέμωνος αὐτὸς Διὸς Νάξου ἀφ'

[illegible]

ἑαυτοῦ προσηγορεύσαν· ἐγένετο δ' αὐτῷ ἀγαθὸς
καὶ ἐπιφανὴς ὁ Νάξιος, καὶ ἀπέλιπεν υἱὸν Λευκίππον· οὗ γενομένου υἱοῦ Σεμέλιος ἐβασίλευσε
4 τῆς νήσου. ἐπὶ δὲ τούτου ἥκοντες ἐκ Κρήτης
ἀνάπλοιν μετὰ τῆς Ἀριάδνης ἐπεξενώθη τοῖς ἐν
τῇ νήσῳ· καὶ κατὰ τὸν ὕπνον ἰδὼν τὸν Διόνυσον
ἀπειλοῦντα αὐτῷ, εἰ μὴ ἀπαλείψει τὴν Ἀριάδνην
αὐτῷ, φιλοτιμηθεὶς κατέλυσε καὶ ἐξέπλευσε· Διόνυσος δὲ νυκτὸς ἀπήγαγε τὴν Ἀριάδνην εἰς τὸ
ὄρος τὸ καλούμενον Δρίος· καὶ ἐν ἀρχῇ μὲν ἠφανίσθη ὁ θεός, μετὰ δὲ ταῦτα καὶ ἡ Ἀριάδνη ἄφωνος
ἐγένετο.

5. Μυθολογοῦσι δὲ Ναξίοι περὶ τοῦ θεοῦ τούτου,
φάσκοντες παρ' αὐτοῖς τραφῆναι[1] καὶ διὰ τοῦτο
τὴν νῆσον αὐτοῦ γενομένου προσφιλεστάτην καὶ ὑπὸ
7 τινων Διονυσιάδα καλεῖσθαι· τὸν γὰρ Δία κατὰ
τὸν παραδεδομένον μῦθον, τότε κεραυνωθείσης
Σεμέλης πρὸ τοῦ τεκεῖν, τὸ βρέφος λαβόντα καὶ
ἐρραμμένα εἰς τὸν μηρόν, ὡς ὁ τέλειος τῆς γενέσεως χρόνος ἦλθε, βουλόμενον λαθεῖν τὴν Ἥραν,
ἐξελεῖν τὸ βρέφος ἐν τῇ νήσῳ Νάξῳ, καὶ δοῦναι
τρέφειν τοῖς ἐγχωρίοις Νύμφαις Φοίνῃ καὶ Κορωνίδι καὶ Κλείδῃ· κεραυνῶσαι δὲ τὴν Σεμέλην πρὸ
τοῦ τεκεῖν, ὅπως μὴ ἐκ θνητοῦ, ἀλλ' ἐκ διὸς
ἀθανάτου ὑπάρξας εἴεν· ἐκ γενετῆς δίδυμος ἦ·
3 διὰ δὲ τὴν εἰς τὸν Διόνυσον εὐσέβειαν ἐν τῇ
τροφῇ τὰς χάριτας ἀπολαβεῖν παρὰ τοῖς ἐγχωρίοις

[1] τὸν θεὸν after τραφῆναι omitted by ADE, Vogel, retained by Bekker, Dindorf.

[1] Cp. the following account with that in Book 3. 64.

[illegible] Naxos was an upright and famous man and [illegible] [illegible] [illegible]

δεδωκότα γῆς τὴν νῆσον εἰς κατοίκησιν, καὶ πάντα τὰ δοκοῦντα ὁμολογοῦντα συστησάμενοι καὶ ἀπὸ ξυλίνου κρατῆρος ἀποστάντες ἀπὸ τοῦ κοινοῦ συνεκεραυνωμένου τοῦ Διονύσου, καὶ τῆς δὲ Πλουτωνίας κατὰ τὴν ὁμοίως ἐν ἀπόρρητοις μετάγουσι δὲ καὶ κατὰ τὴν τοῦ οἴνου ἰδιότητα διάνοιαν τι παρ' αὐτοῖς καὶ μόνοις τὴν τοῦ διοῦ κρᾶσιν τὴν ἴδιον οἰκειότητα.

1 Τὸν δὲ νῆσον τὴν Σίμην ἀποκαλούμενον τὸ πάλαι ἔθνος οὖσαν, πρῶτοι κατῴκησαν οἱ μετὰ Τρῶας ἐκπεσόντες, ὧν ἡγεῖτο Νάνιος ὁ Ποσειδῶνος καὶ Σίμης, ἀφ' οὗ ἡ νῆσος ἔσχε τὴν ἐπωνυμίαν. 2 ὕστερον δὲ αὐτῆς ἐπελθόντες Νάξιοι ὁ Λαρόπου καὶ Ἀνδαίμων πολὺ διάφορον, ὃς καὶ ἐπὶ Τροίαν μετ' Ἀναξιμένους ἐστράτευσε, τῆς τε νήσου διεμάχοντο καὶ τῆς Κιβύας μέρους ἐπέκεινα· μετὰ δὲ τοὺς Τρωικοὺς χρόνους κατέσχον τὴν νῆσον Κᾶρες, καθ' ὃν καιρὸν ἐπελαυνόμενοι ὑπὸ τῶν Ἑλλήνων ἐφεύγον ἐκ τῆς πάτρας, καὶ κατῴκησαν τὸ πάλαι καλούμενον Ὀλύμπιον· ἡ δὲ Σίμη διέμενεν ἔρημος ἔτι ὁ ἑπτὰ ὁ Ἀμφιδαμάντιος καὶ Ἀρτέμων παρ' ἐκείνοις τοὺς τόπους τοὺς τοῦ ἔθνους κατῴκησαν πολὺ πολὺ 3 τῶν τρῶων· τῶν μετὰ Ἰάσονος τὸν μεταλαγόντων τῆς ἀπάτης, ὅτου Λάτιος δοκιμάζων τοὺς κατοικοῦντας τῆς ἐπιβολῆς ἔτυχον οὖσαν τὴν Σίμην κατῴκησε καὶ τοῦ ἔθνους ἐκείνου κατεπλήξατο, ὧν ἦν Ζωΐλος ἥγεμων, μεγάλους

[1] In the battle of Salamis, 480 B.C. [2] In 479 B.C.
[3] The text of Athenaeus, I. 30 F, compared the wine of Nessus to the nectar of the gods.

increased in prosperity and fitted out notable naval forces, and the Naxians were the first to withdraw from the naval forces of Xerxes and to aid in the defeat at sea which the barbarian suffered[1] and they participated with distinction in the battle of Plataea.[1] Also the wine of the island possesses an excellence which is peculiarly its own and affords proof of the friendship which the god entertains for the island.[2]

53. As for the island which is called Strongyle and was inhabited in ancient times, its first settlers were men who came together with Iasus, under the leadership of Lacedaemon, son of Taygetus and Sparta, from whom the island received the name it bears. At a later time its king was Naxos, the son of Dionysus and Ariadne, an exceedingly handsome man who also took part with Agamemnon in the war against Troy both as supplied the island and as leader of a part of Greece. But after the period of the Trojan War Carians seized the island, during the time when they were masters of the sea. At a later time, however, when dangers came, the Carians fled the island and made their home in Lycaeum, as it is called. Thereupon Strongyle continued to be unpeopled, until the expedition which the Lacedaemonians and the Argives made came to these parts and at that time the island became settled again in the following manner. One of the companions of Dioscuros, a certain Naxos by name, was a member of the council and being one who had come too late to share in the allotment of the land he seized Strongyle, which was uninhabited at that time and later, when certain other men, under the leadership of Aetios, put in at the island, he gave

τῆς πολιτείας καὶ χώρας καὶ τὴν νῆσον κατέλαβον φασὶ δὲ τῆς ἀποικίας ταύτης μεταλαχεῖν τοὺς τε Κρήτας καὶ Ῥόδιους.

34 Καλύνναν δὲ καὶ Νίσυρον τὸ μὲν ἄρχαιον Κᾶρες κατῴκησαν, μετὰ δὲ ταῦτα Θεττάλοις ὁ Ἡρακλῆς δωροδόκας τὰς νήσους κατέστησατο διόπερ Ἀντίφος τε καὶ Φειδίππος οἱ Κῶων βασιλεῖς στρατεύοντες εἰς Ἴλιον ἦρχον τῶν πλοίων ἐκ τῶν προειρημένων νήσων· κατὰ δὲ τὸν ἐν Ἰλίῳ ἀπόπλουν τέτταρες τῶν Ἀγαμεμνόνος νεῶν ἐξέπεσον περὶ Καλύνναν, καὶ τοῖς ἐγχωρίοις κατα-μιγέντες κατῴκησαν· οἱ δὲ τὴν Νίσυρον τὸ παλαιὸν οἰκήσαντες ὑπὸ σεισμῶν διεφθάρησαν· ὕστερον δὲ Κῶοι, καθάπερ τὴν Καλύνναν, ταύτην κατῴκησαν· μετὰ δὲ ταῦτα φόρας ἀνθρώπων ἐν τῇ νήσῳ γενομένης οἱ Ῥόδιοι ἀποικοῦντες εἰς αὐτὴν ἀπέστειλαν.

4 Τὴν δὲ Κάρπαθον πρῶτοι μὲν ᾤκησαν τῶν μετὰ Μίνω τινὲς συστρατευσάμενοι, καθ' ὃν χρόνον ἐπαλαττοκράτησε πρῶτος τῶν Ἑλλήνων· ὕστερον δὲ πολλαῖς γενεαῖς Ἴακλος ὁ Δημαλίωνος, Ἀργεῖος ὢν τὸ γένος, κατὰ τι λόγιον ἀπῴκισεν ἀποστείλας εἰς τὴν Κάρπαθον.

35 Τὴν δὲ νῆσον τὴν ἀνωτέρω τῆς Ῥόδου πρῶτοι κατῴκησαν οἱ προσαγορευόμενοι Τελχῖνες· οὗτοι δ' ἦσαν οὐκ μὲν θαλάττης, ὡς ὁ μῦθος παραδίδωσι, μυθολογοῦνται δὲ μετὰ Κάνιρας τῆς Ἰάκεσιν θυγατρὸς ἀνθρώπου Ποσειδῶνα, 5 Ῥέας αὐτοὺς παρακαταθέμενης τὸ βρέφος γενέ-

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[1] Kano of Thessalus, sp. the *Iliad*, 2. 676 ff.
[2] The sea.

them a share in the citizenship and in the land, and all of them in common settled the island. And we are told that both Cnidians and Rhodians were members of this colony.

[illegible] Cos and Nisyros were settled in ancient times by Carians, and after that Thettalos, the son of Heracles, took possession of both islands. And this events with both Argives and Phoenicians who were [illegible] of the Cretans in the expedition against Troy and those who sailed from the two islands just mentioned. And on his return from Troy four of Agamemnon's ships were wrecked off Cos, and the survivors, [illegible] with the natives of the island, and made their home there. The ancient inhabitants of Nisyros were destroyed by earthquakes, and at a later time the Coans settled the island, as they had done in the case of Cos, and after that, when an epidemic had carried away the population of the island, the Rhodians dispatched colonists to it.

As for Carpathos, its first inhabitants were certain men who joined with Minos in his campaigns at the time when he was the first of the Greeks to be master of the sea, and many generations later Lacus, the son of Damocoon, an Argive by ancestry, in obedience to a certain oracle dispatched a colony to Carpathos.

53. The island which is called Rhodes was first inhabited by the people who were known as Telchines; these were children of Dinnitta,[1] as the mythical tradition tells us, and the myth relates that they, together with Capheira, the daughter of Oceanus, nurtured Poseidon, whom Rhea committed as a babe to their care. And we are told

σθαι δ' αὐτοὺς καὶ τεχνῶν τινων εὑρετὰς καὶ
ἄλλων τῶν χρησίμων εἰς τὸν βίον τῶν ἀνθρώπων
εἰσηγητὰς.[1] ἀγάλματα τε θεῶν πρῶτοι κατα-
σκευάσαι λέγονται καὶ τινα τῶν ἀρχαίων ἀφ-
ιδρυμάτων ἀπ' ἐκείνων ἐπωνομάσθαι· παρὰ μὲν
γὰρ Λιβύσι Ἀπόλλωνα Τελχῖνον προσαγορεύ-
ουσι, παρὰ δὲ Ἰταλιώταις Ἥραν καὶ Νύμφας Τελ-
χῖνας, παρὰ δὲ Καμειρεῦσιν Ἥραν Τελχῖνιαν.
2 λέγονται δ' οὗτοι καὶ γόητες γεγονέναι καὶ
παράγειν ὅτε βούλοιντο νέφη τε καὶ ὄμβρους
καὶ χάλαζας, ὁμοίως δὲ καὶ χιόνα ἐφελκεσθαι
ταῦτα δὲ κατάπερ καὶ τοὺς μάγους ποιεῖν
ἱστοροῦσιν· ἀλλοιοῦσθαι δὲ καὶ τὰς ὄψεις μορ-
φάς, καὶ εἶναι φθονεροὺς ἐν τῇ διδασκαλίᾳ τῶν
τεχνῶν.
4 Ποσειδῶνα δὲ ἀνδρωθέντα ἐρασθῆναι Ἁλίας
τῆς τῶν Τελχῖνων ἀδελφῆς, καὶ μιχθέντα[2] γεν-
νῆσαι τὰ δίδυμα ἑξ μὲν ἄρρενας, μίαν δὲ θυγατέρα
5 Ἰόνην, ἀφ' ἧς τὴν νῆσον ὠνομάσθαι. γενο-
σθαι δὲ κατὰ τὸν καιρὸν τοῦτον ἐν τοῖς πρὸς ἑω
μέρεσι τῆς νήσου τοὺς καλουμένους γίγαντας
ὃν δὴ καὶ Ζεὺς λέγεται καταπεπολεμηκὼς Τι-
τᾶνας ἐρασθῆναι μιᾶς τῶν νυμφῶν Ἰμάλης ὀνομα-
ζομένης, καὶ τρεῖς ἐξ αὐτῆς τεκνῶσαι παῖδας,
6 Σπαρταῖον, Κρόνιον, Κύνον· κατὰ δὲ τὴν τοι-
ταύτην ἡλικίαν φασὶν Ἀφροδίτην ἐκ Κυθήρων κο-
μισθεῖσαν εἰς Κύπρον καὶ προσαγορευθεῖσαν τῇ
νήσῳ κωλυθῆναι ὑπὸ τῶν Ποσειδώνος υἱῶν,
ὄντων ὑπερφάλων καὶ ὑβριστῶν· τῆς δὲ θεοῦ

[1] So Vogel, ἄλλα ΔΕ [2] μιγεντα MSS., Bekker, Dindorf.

[illegible]

[illegible]

[illegible]

διὰ τὴν ἄγαν ἐμβαλούσης αὐτοῖς μανίας μιγῆναι αὐτοῖς βίᾳ τὰ μητρῷα καὶ πολλὰ κακὰ δρῶν τοὺς
7 ἐγχωρίους. Πεποιδίωνα δὲ τὸ γεγονὸς αἰσθόμενον τοὺς υἱοὺς κρυφαῖα κατὰ γῆς διὰ τὴν πεπραγμένην αἰσχύνην, οἷς κλῆσιν πρωτόκλειος δίκαιος. Ἄλλων δὲ ῥηθεῖσαν ἀκοὴν εἰς τὴν θυλάκτειαν Λευκοθέαν ὁμοιοῦσθαι καὶ τιμῆς ἀπαιτοῦσι τυχεῖν παρὰ τοῖς ἐγχωρίοις.

Νῆσον δ' ὕστερον προσαιτούμενοι τοὺς Τελχῖνας τὸν μέλλοντα γενέσθαι κατακλισμὸν ἀλωῶν τῆς νήσου καὶ διασπαρῆναι. Νῆσον δ' ἐν τούτῳ παραγενόμενον εἰς τὴν Λυκίαν Ἀπόλλωνος Λυκίου ἱερὸν ἱδρύσασθαι παρὰ τὸν Ξάνθου
2 ποταμόν. τοῦ δὲ κατακλισμοῦ γενομένου τοὺς μὲν ἄλλους διαφθαρῆναι, τῆς δὲ νήσου διὰ τὴν ἐκμαθοῦσαν ἐπιπολάσαντων τῶν ὑγρῶν λιμνάσαι τοὺς ἐπιπέδους τόπους, ἑλώδεις δ' εἰς τὰ μετεωρότερα τῆς νήσου συμφύγοντας διασωθῆναι ἐν οἷς ὑπαρ-
3 χεῖν καὶ τοὺς Διὸς παῖδας. Ἥλιον δὲ κατὰ μὲν τὸν μῦθον ἐρασθῆναι τῆς Ῥόδου τήν τε νῆσον ἀπ' αὐτῆς ὀνομάσαι Ἑλίου καὶ τὸ ἐπιπολαιοῦν ὕδωρ ἀφανίσαι· ὁ δ' αὐτῆς λόγος ὅτι κατὰ τὴν ἐξ ἀρχῆς σύστασιν τῆς νήσου πηλώδους οὔσης ἐπὶ καὶ μαλακῆς τοῦ ἡλίου διηνεκῶς τὴν πολλὴν ὑγρότητα ζωογονοῦντος τὴν γῆν καὶ γεννῶντος πάντας ἀνθρώπους ἐξ αὐτοῦ Ἡλιάδας, ἐπειδὴ τὸν ἀριθμὸν καὶ ἄλλους ὁμοίως λαοὺς[1] αὐτό-
4 χθονας· ἐκαλοῦντο δὲ τοιοῦτοι ὁμοιοῦσθαι τὴν

[1] So Vogel, τῶν omitted by F, καὶ τοὺς omitted by D; λαοὺς ὁμοίως Reiske, Dindorf.

[1] The sun.

[illegible]

[illegible]

[illegible]

μὲν ἱερὸν Ἡλίου καὶ τοὺς μετὰ ταῦτα γενομένους Ῥοδίους διατελέσαι περιττότερον τῶν ἄλλων θεῶν τιμῶντας τὸν Ἥλιον ὡς ἀρχηγὸν τοῦ γένους
5 αὐτῶν. εἶναι δὲ τοὺς ἑπτὰ υἱοὺς Ὄχιμον, Κέρκαφον, Μάκαρα, Ἀκτῖνα, Τενάγην, Τριόπαν, Κάνδαλον, θυγατέρα δὲ μίαν Ἠλεκτρυώνην, ἣν ἔτι παρθένον οὖσαν μεταλλάξαι τὸν βίον καὶ τιμῶν τυχεῖν παρὰ Ῥοδίων ἡρωικῶν. ἀνδρωθεῖσι δὲ τοῖς Ἡλιάδαις εἰπεῖν τὸν Ἥλιον ὅτι[1] οἵτινες ἂν Ἀθηνᾷ θύσωσι πρῶτοι, παρ' ἑαυτοῖς ἕξουσι τὴν θεόν· τὸ δ' αὐτὸ λέγεται διασαφῆσαι
6 τοῖς τὴν Ἀττικὴν κατοικοῦσι. διὸ καί φασι τοὺς μὲν Ἡλιάδας διὰ τὴν σπουδὴν ἐπιλαθομένους ἐνεγκεῖν πῦρ ἐπιθεῖναι τότε[2] τὰ θύματα, τὸν δὲ τότε βασιλεύοντα τῶν Ἀθηναίων Κέκροπα ἐπὶ
7 τοῦ πυρὸς θῦσαι ὕστερον. διόπερ φασὶ διαμένειν μέχρι τοῦ νῦν τὸ κατὰ τὴν θυσίαν ἴδιον ἐν τῇ Ῥόδῳ, καὶ τὴν θεὸν ἐν αὐτῇ καθιδρῦσθαι.

Περὶ μὲν οὖν τῶν ἀρχαιολογουμένων παρὰ Ῥοδίοις ὑπό τινων μυθολογοῦσιν, ἐν οἷς ἐστι καὶ Ζήνων ὁ τὰ περὶ ταύτης συνταξάμενος.

57. Οἱ δ' Ἡλιάδαι διάφοροι γενηθέντες τῶν ἄλλων ἔν τε παιδείᾳ διήνεγκαν καὶ μάλιστ' ἐν ἀστρολογίᾳ· εἰσηγήσαντο δὲ καὶ περὶ τῆς ναυτιλίας
2 πολλὰ καὶ τὰ περὶ τὰς ὥρας διέταξαν. εὐφυέστα-

[1] ὅτι added by Eichstädt.

[2] So [illegible]: καὶ [illegible] τότε MSS, Bekker; καὶ and τότε omitted by Eichstädt, Dindorf, Vogel.

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[1] That is, the Heliadae performed the sacrifice [illegible] each of them [illegible] and [illegible] [illegible]; but [illegible] have [illegible] [illegible] the victims on the burning; Cecrops observed the correct usage [illegible] of the victims on the burning fire, but after that the Heliadae.

island was considered to be sacred to Hecate and the Icaritans of [illegible] made it their practice to honour H[illegible] the other gods as he [illegible] and journeys from which [illegible] were devised. He seven days were [illegible] Water, Air, Images, Temples and [illegible] and there was one day for [illegible] who [illegible] a [illegible] and [illegible] at the [illegible] to [illegible] [illegible] to the heroes. And when the H[illegible] [illegible] to [illegible] were found to [illegible] that the first people [illegible] worshipped to Asteria [illegible] and ever [illegible] the presence of [illegible] goddess, and the [illegible] we are told, [illegible] crossed by him to the [illegible] of Asteria. Consequently men say the [illegible] forgiving in their haste to put his [illegible] the [illegible] [illegible] and [illegible] [illegible] who was [illegible] at that time of [illegible] Asteria [illegible] 6 and the [illegible] over [illegible] but after that [illegible] H[illegible] This is the reason men say, why [illegible] personal practice [illegible] to the manner of [illegible] events in [illegible] to-day and why the goddess has her [illegible] on the island.

Such then is the account which certain writers of myths give about the [illegible] of the Island and one of them being Zenon,[1] who has composed a history of the island.

2 The Icarian [illegible] besides having shown themselves superior to all other men [illegible] surpassed them in learning and experience in astrology and they introduced many new practices in seamanship and established the division of the day into hours. The

[1] Fragment [illegible] [illegible] of a Greek [illegible] [illegible] to [illegible] [illegible]

της δε γενομένης Τέκμης ὑπὸ τῶν ἀδελφῶν δια φθαρεῖσα αὐτοῖς γεννᾶται δε της ἐπιβουλης οι μετασχόντες τοῦ φόνου πάντες ἐφύγον τούτων δε Μάκαρ μεν εἰς Λέσβον ἐφύγετο, Κανδάυλος δε εἰς τὴν Κῶν Ἄνακες δ' εἰς Αἴγυπτον ἀπαρας ἔτυχεν τὸν Ἡλιουπόλιν ὀνομαζομένην, ἀπὸ τοῦ πατρὸς θέμενος τὴν προσηγορίαν· οἱ δ' Αἰγύπτιοι ἐμαθον παρ αὐτοῦ τὰ περὶ τὴν ἀστρολογίαν θεωρη-
2 ματα· ὕστερον δε πολλα τοις Ἕλλησι γενομενου κατακλυσμου, και δια τὴν ἐπι πλεῖστον χρόνον τῶν πλειστων ἀνθρώπων ἀπολομένων, ὁμοίως τοὺς ἄλλους καὶ τὰ δια τῶν γραμμάτων ὑπομνήματα συνέβη φθαρῆναι·
4 δι' ἣν αἰτίαν οἱ Αἰγύπτιοι ἐπειδὴ πάλιν ἐκέκτοντο λαβόντες ἐξ ἀναμνήσεως τὰ περὶ τὴν ἀστρολογίαν, καὶ τῶν Ἑλλήνων διὰ τὴν ἄγνοιαν μηκέτι τῶν γραμμάτων ἀντιποιουμένων ἐπιχειρεῖν[1] ὡς αὐτοὶ πρῶτοι τὴν
5 τῶν ἄστρων εἴδησιν ἐπινοήσαντο· ὁμοίως δε καὶ Ἀθηναῖοι ἀπόβαντες εἰς Αἴγυπτον κοινῶν τὴν φύσιν μετὰ τῶν ἄλλων τῆς ὁμοίας ἐτύγχανον ἀγνοίας διὰ τὸν κατακλυσμόν· δι' ἃς αἰτίας πολλαις ὕστερον γενεαις Κάδμος ὁ Ἀγήνορος ἐκ τῆς Φοινίκης τοιούτοις ἐνεκτήσατο κόμισας γράμματα εἰς τὴν Ἑλλάδα· καὶ ἀπ' ἐκείνου τὸ λοιπὸν οἱ Ἕλληνες ἔδοξαν ἀεὶ τὴν προσεπιμελειαν περὶ τῶν γραμμάτων, κοινῆς τινος ἀγνοίας κατεχούσης τοὺς Ἕλληνας·
6 Τρωικὸς δε πλεῖστος εἰς τὴν Καρίαν κατοικεῖν ἀπρωτηρίου τὸ ἀπ' ἐκείνου Τρωικὸν καλεῖσθαι.

[1] So Stephanus: ἐπίστασθαι.

Book I. passim presents the claims put forward in the Prologues for the priority of these civilizations, the counter

[illegible]

[illegible]

[illegible]

οἱ δὲ λοιποὶ τοῦ Ἡλίου παῖδες διὰ τὸ μὴ μεταστῆσαι τὸν φόνον κατοικῆσαι ἐν τῇ Ῥόδῳ, καὶ κατοικήσαντες ἐν τῇ Ἰταλίᾳ κτίσαντες πόλεις Ἀχαΐαν
7 ὧν ὁ πρεσβύτερος Ἄλιμος βασιλεύων ἔσχε μίαν τῶν ἐγχωρίων Λευκῶν Ἡγεμόνα, ἐξ ἧς ἔσχεν θυγατέρα Κλεοπάτραν τὴν μετὰ ταῦτα Κλεοπάτραν μετονομασθεῖσαν· ἣν γήμας Κεκροφὴς
8 ἀδελφὸς διεδέξατο τὴν βασιλείαν· μετὰ δὲ τὴν τούτου τελευτὴν διεδέξαντο τὴν ἀρχὴν υἱοὶ τρεῖς, Λινδός, Ἰαλυσός, Κάμειρος· ἐπὶ δὲ τούτων γενομένης μεγάλης πλημμυρίδος, ἐπελυσθέντα ἡ Κλεοπάτρα ἔρημος ἐγένετο, αὐτοὶ δὲ διελόντο τὴν χώραν, καὶ ἕκαστος ἑαυτοῦ πόλιν ὠνόμασεν ἐξ αὐτῶν.

5ᴮ Κατὰ δὲ τούτους τοὺς χρόνους Δαναὸς ἔφυγεν ἐξ Αἰγύπτου μετὰ τῶν θυγατέρων καταπλεύσας δὲ τὴν Ῥόδον εἰς Λινδον καὶ προσδεχθεὶς ὑπὸ τῶν ἐγχωρίων, ἵδρυσατο τῇ Ἀθηνᾷ ἱερὸν καὶ τὸ ἄγαλμα τῆς θεοῦ κατέστησε· τῶν δὲ τοῦ Δαναοῦ θυγατέρων τρεῖς ἀπελθοῦσαι κατὰ τὴν ἐπιδημίαν τὴν ἐν τῇ Λινδῳ, αἱ δ' ἄλλαι μετὰ
9 τοῦ πατρὸς Δαναοῦ εἰς Ἄργος ἐξέπλευσαν· μετὰ δ' ὕστερον τούτων τῶν χρόνων Κύδιππος ὁ Ἄγκαιος, ἀποστελλόμενος ὑπὸ τοῦ βασιλέως κατὰ ζήτησιν τῆς Κεκροπίας, κατέπλευσεν εἰς τὴν Ῥόδον· κεχειμασμένος δ' ὀχυρὸς κατὰ τὸν πλοῦν καὶ ἀπόκρημνος εἰς ὕψος ἱδρύσασθαι Ποσειδῶνος ἱερόν, διασώσας ἵδρυσατο κατὰ τὴν κέλευσιν τοῦ θεοῦ τούτου τέμενος καὶ τῶν Φοινίκων ἀπολιπόντας τινὰς τοὺς ἐπιμελησομένους· οὗτοι δὲ καταμιγέντες Ἰαλυσίοις διετέλεσαν συμπολιτευ-

[illegible]

which bore his name.

[illegible]

ομενοι τουτοις· εξ ων φασι τους ιερεις κατα γενος
3 διαδεχεσθαι τας ιερωσυνας· ο δ' ουν Κλεομος
και την Λινδιαν Αθηνᾶν ανεθηκεν αναθημασιν,
ἐν οἷς ἦν χαλκοῦς λεβης ἀξιολογος κατεσκευασ-
μενος εις τον αρχαιον ῥυθμον· ουτος δ' ειχεν
επιγραφην Φοινικικοῖς γραμμασιν, ἃ φασι πρωτον
4 εκ Φοινικης εἰς την Ελλαδα κομισθηναι.

Μετα δε ταυτα τῆς Ῥοδιας γῆς ανεισης οφεις
ὑπερμεγεθεις συνεβη πολλους των ἐγχωριων ὑπο
των οφεων διαφθαρῆναι· διοπερ οἱ περιλειφθεντες
επεμψαν εἰς Δῆλον τους ἐπερωτησοντας τον
5 θεον περὶ τῆς των κακων απαλλαγῆς· τοῦ δ'
Απολλωνος προσταξαντος αὐτοις παραλαβεῖν Φόρ-
βαντα μετα των συνακολουθουντων αὐτῳ, και
μετα τουτων κατοικεῖν την Ῥοδον (οὗτος δ'
ἦν υιος μεν Λαπιθου, διετριβε δε περὶ Θεσσαλιαν
μετὰ πλειονων, ζητων χωραν εἰς κατοικησιν),
των δε Ῥοδιων μεταπεμψαμενων αὐτον κατὰ
την μαντειαν και μεταδοντων τῆς χωρας, ὁ μεν
Φορβας ἀπελυε τους οφεις, και την νησον ελευθερω-
σας τοῦ φιδιου, κατωκησεν ἐν τῃ Ῥοδῳ, γενο-
μενος δε και τἄλλα ἀνηρ ἀγαθος ἐσχε τιμας
ἡρωικας μετὰ την τελευτην.

9 Ὑστερον δε τουτων Αλθαιμενης ὁ Κα-
τρεως υἱος τοῦ Κρητων βασιλεως περὶ τινων χρη-
στηριαζομενος ἔλαβε χρησμον, ὅτι πεπρωμενον
ἐστιν αὐτῳ του πατρος αὐτοχειρα γενεσθαι.
2 βουλομενος οὖν τοῦτο το μυσος ἐκφυγεῖν ἑκουσιως
ἐφυγεν εκ τῆς Κρητης μετὰ των βουλομενων

are told, the priests were those who succeeded to the priestly office by heredity. Now Cadmus brought [illegible] the Indian Aloes with [illegible] of which was a striking beauty [illegible] and [illegible] in Phoenicia [illegible] were first brought from [illegible].

[illegible] when the land of Kandax brought [illegible] it came to pass [illegible] the queen caused the death of many of the natives. [illegible] the queen [illegible] to show to [illegible] of the god how they [illegible] and [illegible] of [illegible]. And [illegible] Phineus and [illegible] the land of Kandax [illegible].

Phineus was a man of [illegible] and was [illegible] in Thrace. Together with a [illegible] of men seeking a land in which he might [illegible] his home and the [illegible] [illegible] on the [illegible] and [illegible] and gave him a share in the land. And Phineus dwelt [illegible] and after he had freed the island of its foes he made his home in Kandax. In the same time a [illegible] proved himself a great and good man, and for his deeds he was accorded honours such as were offered to heroes.

At a later time than the events we have described [illegible] the son of Cadmus the king of Crete, [illegible] of the [illegible] concerning certain matters, received [illegible] that it was fated that he should [illegible] and [illegible] to [illegible] such an abomination, he fled of his free will from Crete [illegible] with such as desired to sail away with him, [illegible] being a [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

προσδεχθεὶς ὑπὸ τῶν ἐγχωρίων αὐτοῦ κατῴκησε.
6 γενομένης δὲ βασιλεὺς πάσης τῆς νήσου τὴν τε
χώραν εἰς ἴσης κατεκληρούχησε καὶ πόλλα δι-
ετέλεσεν ἄρχων ἀνικήτως· τὸν δὲ τελευταῖον μετ'
Ἀνιμέμονος στρατεύων εἰς Ἴλιον τῆς μὲν
Ἰλίου τὴν ἡγεμονίαν παρέδωκε Δυστῷ τῷ υἱῷ
Ἄργους αὐτῷ μετασχόντι τῆς φυγῆς, αὐτὸς δ'
ἀνιαθεὶς ἐν τῷ πολέμῳ γενομένῳ ἐτελεύτησεν
ἐν τῇ Τρωάδι.

(4) Ἐπεὶ δὲ ταῖς Ἑλλήνων πράξεσι τῆς κατ' Ἀ-
σίαν ἐπιπόρας Χειρόκρατον ἵνα συμπεπλεχθῶσι συνέβη
εἶναι, οὐκ ἀνοίκειον ἡγούμεθα περὶ αὐτῶν διελθεῖν·
ἡ Χειρόκρατος τοίνυν τὸ πάλαιον, ὡς μὲν τινες
φασιν, ἀπὸ τοῦ τόπου τῆς φύσεως ἔνιοι τοιούτοις
ταύτης ἐπῆρε τὴν προσηγορίαν· οἱ δὲ τινες
ἀπογεγράφασιν, ἀπὸ τοῦ δυναστεύσαντος τῶν
3 τόπων Λόμβα Χειρόκρατος προσηγορεύεσθαι· οὐ
πολλῷ δ' ὕστερον τῆς τούτου δυναστείας λένεται
τινὰ Κουρήτας ἐκ Κρήτης εἰς αὐτὴν παραγενέσθαι
τούτους δ' ἀπογόνους γενομένους τῶν ὑπὸ Ζηνὸς τιμηθέντων
Διὸς παρὰ τῇ μητρὸς Ῥέας καὶ θρεψάντων ἐν τοῖς
3 κατὰ τὴν Κρήτην Ἰδαίοις ἄντροις· στόλῳ δ'
ὡς ἰσχύοντας πλεύσαντας εἰς τὴν Χειρόκρατον τοὺς μὲν
κατοικοῦντας αὐτὴν Κίμης ἐξέβαλον, αὐτοὺς δὲ
κατοικήσαντας τὴν μὲν χώραν εἰς πάντα μέρη
διέλαχον, καὶ πόλιν ἕκαστον κτίσαι θέμενον ἀφ'
4 ἑαυτοῦ τὴν προσηγορίαν· οὐ πολὺ δὲ τούτων
ὑστέρον Ἴναχον τὸν Ἀργείων βασιλέα, ἀφανισθέντος τῆς θυγατρὸς Ἰοῦς ἐξαποστεῖλαι κελεύσαντα, ἵνα τῶν ἐπιμιξίων ἐνδόξων, ὄντα αὐτὸν στόλον ἐξιλόγου, καὶ πρόσταξαν ζητεῖν ἐν παντὶ τόπῳ

So Diodorus κατὰ τόν.

by the inhabitants he made his home there. And becoming king of the whole island he parceled out the land in equal allotments and constituted in other respects as well to the equality. And in the end, when he was on the point of taking part with Argos against in the war against Troy he put the rule of Knossos in the hands of Idomeneus who had accompanied him in his flight from Argos and he gained great fame for himself in the war and met his death in the Troad.

As to the affairs of Rhodes as it happened became involved with certain events occurring in the Underworld which has opportunely occurred I think it will not be foreign to our purpose to discuss the matter. The Rhodians, as some poets have recorded, are called after the name it bears from the fact that the natural island of the goddess is land of an hekatom, but others have written that the name Cherronesus is given it from the man who once ruled over those parts. The account runs as follows. Not long after Cherronesus had ruled there mortals passed over to it from Crete and these were descendants of those who had received Zeus from his mother Rhea and had nurtured him in the mountains of Ida in Crete.[1] And sailing to the Cherronesus with a notable expedition they expelled the natives who dwelt there and settling down in the land to employ they divided it into five parts each of them founding a city which he named after himself. Not long after this Inachus the king of the Argives gave his daughter Io had transported sent for a Cretan one of the men in high command to sail out with a considerable fleet, and ordered him to hunt for

[1] See chap. 65 below.

[illegible]

[illegible]

[illegible]

[illegible] region and not to return [illegible] he had got possession of her. And [illegible] having wandered over many parts of the [illegible] world [illegible] to find her [illegible] on the [illegible] of ever returning to his home, he made his home in the Hermaeum where [illegible] death and particularly the one of them, he became [illegible] a part of the land and founded a city which [illegible] Nature's [illegible]. And he [illegible] affairs in a [illegible] fashion he [illegible] among his fellow-citizens.

6 After the [illegible] of Hercules, [illegible] of the sons of Hercules and Deianira, [illegible] the murder of his brother Tlepolemus [illegible] the Hermaeum. And after he had [illegible] purified [illegible] of the murder by Menoeceus the [illegible] he sailed to Lesbos, [illegible] the sons of Hercules [illegible] the [illegible] from [illegible] the Peloponnesus [illegible] Thebes. There he cut down the [illegible] grove of Hercules and [illegible] to build a [illegible] and for this reason he [illegible] the altars of the heroes, whereupon he fled from Thebes and put ashore together with the [illegible] who sailed with him in the territory of [illegible] where he founded Thermon, as it was called after him. And setting out from this place as he began for home, he [illegible] both the Peloponnesus and a large part of neighboring Greece. But as regards the ancient [illegible] Thebes there is disagreement among many of the historians and poets, for some have recorded that

* [illegible] Footnote [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

πατρος, φυγών επί τον αδελφόν και από τινων
4 πετρων ίππων [illegible] ρ[illegible] Ἀπολλωνία δέ
διά τήν ομωνυμίαν τήν πρός τόν αδελφόν ὑπαλαβόντα
τας κόρας εις τας εν Χερρονήσῳ πόλεις [illegible]
[illegible] καί τήν μεν ονομαζομένην Παρθένον εποιη-
σεν δι' βιβλίων τής Νεροουσίου τιμας ἔχειν
καί τεμένος, Μολπαδίαν δε εις Καστάβον [illegible]
διά τήν από τοῦ θεοῦ γενομένην επιφάνειαν Ἡμι-
θέων ὑπομνήσεσθαι καί τιμασθαι παρά πάσι τοις εν
5 Χερρονήσῳ [illegible] εν δε ταις θυσιαις αυτής διά τό
συμμαχεν περί τόν οἶνον πάσης μεν σπονδής μελι-
κρατῳ ποιουσι, τόν δ' ανομάζειν ἢ φαγόντα υος
οι [illegible] προσελθεῖν πρός τό τεμενος

63 Ἐν δε τοῖς ὕστερον χρόνοις επί τοσούτον
ἐλαβε τό ιερόν αὔξησιν τής Ἡμιθέας, ὥστε μή
μόνον παρά τοις εγχωριοις καί τοις περιοικοις
τιμασθαι διαφερόντως, αλλά καί τους μακρόθεν
[illegible] εις αυτό φιλοτιμίας ἕνεκεν, καί θυσιας
τε μεγαλοπρεπεσι καί ανατιμασιν αξιολόγους
τιμαν, τό δε μέγιστον, [illegible] ἡγουμένους τής
Ἀσίας καί πάντα τά τῶν Ἑλλήνων ἔθνη συλλογίας
μόνον τοῦ τής Ἡμιθέας τεμένους αποσχεσθαι,
τούς τε λῃστας τούς πάντα διαρπαζοντας μόνον
τούτο ἄφοβον πάντελως δούλον, καίπερ ἀτειχίστου
2 ὑπάρχον καί ἀνοπλίστου ἔχον τήν ἀρίστην [illegible] τιμαν
δι τής επί πλεον αὐξήσεως φέρουσι τήν κοινήν

[1] Ref[illegible] gubbins.

[2] [illegible] Lamb, 2, 26) tells us that Xerxes burned the temples of Greece in accordance with the custom of the Magi, "on the ground that the Greeks shut up the gods in walls, whereas all places consecrated to them ought to be open

the edge of the sea and hurled themselves down from some lofty rocks. But Apollo, because of his affection for their mother, rescued the maidens and established them in the cities of the Chersonese. The one named Parthenos, as the god brought it to pass, enjoyed honours and a sacred precinct in Dionysias of the Chersonese, while Mimandra, who came to Cardamyle, was given the name Dymaitis,[1] because the god had appeared to men out of the sea, honoured by all who dwelt in the Chersonese. And in the same way other girls have at our behest a mixture of honour and wrongdoing, the former because of the reverence which she had had for rulers and with the wise, while anyone who has incurred a long or cruel or sudden death is not permitted to draw near to the sacred precinct.

63. In ancient times the temple of Zeus they reserved as place of refuge, that not only was it held in special honour by the inhabitants of the place and of neighbouring regions, but even persons from afar came to it in their distress and honoured it with costly sacrifices and notable dedications. And most important of all, while the Persians were the dominant power in Asia and were not doing all the temples of the Greeks, the precinct of Zeus Nemaios was in no way shown to which they did not set hands, and the soldiers who were plundering everything were not, and all the [illegible] and this they did despite the fact that it was unroofed and be plundering it would have entailed no danger. And the reason which each of them had for the continued development in the temple from which the

and free-spring, but the [illegible] in these temples and honours [illegible] Zeus in the [illegible]

[illegible]

[illegible]

[illegible]

goddess confers upon all mankind alike, for she appears in various shapes in their sleep to those who are in suffering and gives them healing and many who are in the grip of diseases for which no remedy is known are restored to health, furthermore, to women who are suffering in childbirth the goddess gives relief from the agony and pain of travail. Consequently since many have been saved in these ways from most ancient times, the sacred precinct is filled with votive offerings, nor are these protected by guards or by a strong wall but by the habitual reverence of the people.

64 Now as regards Rhadamanthus and the Cretaneans we shall relate concerning them what has been said and we shall start the account from Crete. The inhabitants of Crete claim that the oldest people of the island were those who are known as Eteocretans,[1] who were sprung from the soil itself and that Zeus, who was called Cretan, was responsible for the greatest number of the most important discoveries made in the island which contributed to the improvement of the social life of mankind. Also the greater number of the gods who, because of their benefactions to all men alike, have been accorded immortal honours, had their origin, so they say, in Crete, or their land, and of the tradition regarding these gods we shall now give a summary account, following the most reputable writers who have recorded the affairs of Crete.

The first of these gods of whom tradition has left a record made their home in Crete about Mt. Ida and were called Idaean Dactyls. These, according to one tradition, were one hundred in number, but

[1] "Genuine Cretans."

οἱ δὲ δέκα φασὶν ὑπαρχοντας τυχεῖν ταυτης τῆς
προσηγορίας, τοῖς ἐν ταῖς χερσὶ δακτυλους δντας
4 ἰσαρίθμους. ἔνιοι δ' ἱστορουσιν, ὧν ἐστι καὶ
Ἔφορος, τους Ἰδαιους Δακτυλους γενεσθαι μὲν
κατὰ τὴν Ἴδην ἐν Φρυγια, διαβῆναι δὲ μετὰ
Μιγδονος εἰς τὴν Ἐυρωπην ὑπαρχοντας δὲ γόητας
ἐπιτηδευσαι τας τε ἐπῳδὰς καὶ τελετας καὶ μυστήρια, καὶ περὶ Σαμοθρᾴκην διατρῴβοντας οὐ μετρίως
ἐν τουτοις ἐκπληττειν τους ἐγχωριους καθ' ὃν δὴ χρονον καὶ τον Ὀρφέα, φυσει διαφερομενον κεχορηγημενον προς ποιητην καὶ μελῳδιαν, μαθητην γενεσθαι τουτων, καὶ πρῶτον εἰς τους Ἕλληνας
ἐξενεγκειν τελεταις καὶ μυστηρια.
5 Οἱ δ' οὖν κατὰ τὴν Κρητην Ἰδαῖοι Δάκτυλοι
παραδιδοσι τὴν τε τοῦ πυρος χρησιν καὶ τὴν
τοῦ χαλκοῦ καὶ σιδηρου φυσιν ἐξευρειν τῆς Ἀπειρασιας χωρας περὶ τον καλουμενον Βερεκινθον,
6 καὶ τὴν ἐργασιαν δι' ἧς κατασκευάζεται δοξαντας
δὲ μεγαλων ἀγαθῶν ἀρχηγους γεγενῆσθαι τῷ
γενει των ἀνθρωπων τιμων τυχειν ἀθανατων
ἱστοροῦσι δ' αὐτῶν ἕνα μὲν προσαγορευθηναι Ἡρακλεα, δοξῃ δὲ διενεγκοντα θεωσαι τὸν ἀγῶνα τον
τῶν Ὀλυμπιων· τους δὲ μεταγενεστερους ἀνθρώπους διὰ τὴν ὁμωνυμιαν δοκειν τὸν ἐξ Ἀλκμηνης
7 συστησασθαι τὴν τῶν Ὀλυμπιων θεσιν. σημεια
δὲ τουτων φυσὶ διαμενειν τὰ πολλὰ τῶν γυναικων
ἔτι καὶ νῦν λαμβανειν ἐπωδὴς ἀπὸ τουτου τοῦ
θεοῦ καὶ περιαμματα ποιειν, ὡς γεγονότος αὐτοῦ
γοητος καὶ τὰ περὶ τας τελετας ἐπιτετηδευκοτος·

others say that there were only ten to receive this name, corresponding in number to the fingers and parts of the hands. But some historians, and [illegible] is one of them, reveal that the Idaean Dactyls were in fact born on the Mt. Ida which is in Thessaly and passed over to Europe together with Mysian and since they were wizards they practised charms and initiatory rites and mysteries, and in the course of a long period of somewhat time they amassed the nature of that art and not a little by their skill in such matters. And it was at this time we are further told that Orpheus, who was endowed with an exceptional gift of poetry and song, also became a pupil of [illegible] and he was [illegible] by the first to introduce initiatory rites and mysteries to the Greeks.

However this may be, the Idaean Dactyls of Crete, as tradition tells us, discovered both the use of fire and what the metals are, gold and iron are, as well as the means of working them, this being done in the territory of the city of Aetna at Berecynthus, as it is called; and since they were looked upon as the originators of great blessings for the race of men, they were accorded immortal honours. And writers tell us that one of them was named Heracles, and excelling as he did in fame he established the Olympic Games, and that the men of a later period though it became the name was the same that I was the son of Amphitryon who had founded the institution of the Olympic games. And evidences of this, they tell us, are found in the fact that many women even to this day take their oaths from the god and make amends in his name, on the ground that he was a wizard and practised the arts of initiatory

ἀ δη πλείστου κεχωρισμένα τῆς Ἡρακλέους συνηθείας τοῦ γενομένου ἐν Ἀλκμήνης

61 Μετὰ δὲ τοὺς Ἰδαίους Δακτύλους ἱστορεῖται γενέσθαι Κουρήτας ἑπτά τούτους δ' οἱ μὲν μυθολογοῦντες γεγενῆσθαι γηγενεῖς, οἱ δ' ἀπογόνους τῶν Ἰδαίων Δακτύλων κατοικεῖν δ' αὐτοὺς τῶν ἄνω τόπων τοὺς συνοικοῦντας καὶ φιλανθρώπους τρόπους καὶ τὸ σύνολον τοὺς ἔχοντας σκέψιν καὶ γνώμην φύσει· διὰ τὸ μετὰ κατασκευῆς οἰκεῖν τὴν ἤθεσι
2 διαφέροντας δ' αὐτοὺς ἐπὶ πολλὰ τῶν κοινῇ χρησίμων καταδεῖξαι τάς τε τῶν ἀστρῶν πορείας τῶν περὶ αὐτὸν τὸν ἀέρα πρώτους καὶ τὰ γένη τῶν ἀλόγων διωρισμένως εἰς μερισμὸν καὶ τὰς περὶ
3 τὰς μελιττουργίας κατασκευάς· ὁμοίως δὲ καὶ τὰ περὶ τὴν τοῦ σίτου καὶ τῶν ἄλλων καρπῶν διοικήσεις, καὶ τὴν πρὸς ἀλλήλους κοινὴν ὁμιλίαν καὶ συμβίωσιν, ἐπὶ δὲ ὁμονοίᾳ καὶ τινὰς ἄλλας ἀρετῶν
4 γένη γενέσθαι· εὗρον δὲ καὶ ξίφη καὶ κράνη καὶ τὰς ὁπλικὰς ἀσκήσεις, δι' ὧν πολλοὺς μεγάλους ψόφους ἀπιόντων τῶν Κρόνου φασὶ δ' αὐτοὺς τὸν Δία, λάθρᾳ τοῦ πατρὸς Κρόνου παραδόντος Ἥρᾳ τῇ μητρί, ἐποδεῖσθαι καὶ θόρυβον· περὶ οὗ τὰ κατὰ μέρος μελλόντες ἡμῖν διὰ τῶν ἑπομένων ἀναλαβεῖν μακρὸν ἀποιήσομεν τὴν διήγησιν

62 Μυθολογοῦσι γὰρ οἱ Κρῆτες γενέσθαι κατὰ τὴν τῶν Κουρήτων ἡλικίαν τοὺς καλουμένους Τιτᾶνας· τούτους δὲ τῆς Κρητικῆς χώρας ἔχειν

[a] When Cronus was overthrown by his son Zeus in order to save the infant the Curetes danced out the warning by the clashing of their war dances.

men; but they add that these usages were indeed very far removed from the habits of the Heracles who was the son of Alcmenê.

65. After the Idaean Dactyls, according to accounts we have, there were nine Curetes. Some writers of myths relate that these gods were born of the earth, but according to others they were descended from the Idaean Dactyls. Their homes they made in mountainous places which were thickly wooded and full of ravines and which, in a word, provided a natural shelter and covering, since it had not yet been discovered how to build houses. And since these Curetes excelled in wisdom they discovered many things which are of use to men generally; the flocks of sheep they were the first to gather into herds, to domesticate the several other kinds of domesticated animals, and to discover the making of honey. In like manner they also introduced the art of shooting with the bow and the hunting of animals, and they showed men how to live and associate together in a common life and were the originators of concord and of a kind of orderly behaviour. The Curetes also invented swords and helmets and the war-dance, by means of which they raised a great alarm and deceived Cronus. And we are told that when Rhea, the mother of Zeus, entrusted him to them unbeknown to Cronus his father, they took him under their care and saw to his nurture; but since we purpose to set forth this affair in detail, we must take up the account at a little earlier point.

66. The myth the Cretans relate runs like this: When the Curetes were young men, the Titans, as they are called, were still living. These Titans had

τὴν σ[illegible]ησιν, ὁποτέρ[illegible] ἔτι καὶ νῦν διατηροῦσι θεμέ-
λια [illegible] οἰκοδομίας καὶ κατασκευῶν ἄλλος ἐκ πα-
2 λαιοῦ χρόνου ἀνάμνησιν· ὑπάρξαι δὲ τοῦ ἀριθμοῦ
δὲ μὲν ἄνδρας, πέντε δὲ γυναῖκας, ὡς μὲν τινες
μυθολογοῦσιν, Οὐρανοῦ καὶ Γῆς ὄντας, ὡς δὲ
τινες φασιν, ἐκ τινος τῶν Κουρήτων καὶ μητρὸς
Τιταίας, ἀφ' ἧς αὐτοὺς ταύτης τετυχηκέναι τῆς
3 προσηγορίας· ἄρρενας μὲν οὖν γενέσθαι τόν τε
Κρόνον καὶ Ὑπερίονα καὶ Κοῖον, ἔτι δὲ Ἰαπετὸν
καὶ Κρίον καὶ τὸ τελευταῖον Ἰδαῖον, ἀδελφὰς δὲ
τούτων τήν τε Ῥέαν καὶ Θέμιν καὶ Μνημοσύνην,
ἔτι δὲ Φοίβην καὶ Τηθύν· ὧν ἕκαστον τινῶν
εὑρετὴν γενέσθαι τοῖς ἀνθρώποις, καὶ διὰ τὴν εἰς
ἅπαντας εὐεργεσίαν τυχεῖν τιμῶν καὶ μνήμης
ἀξίου.

4 Τὸν μὲν οὖν Κρόνον ὄντα πρεσβύτατον βασιλεῦσαι
γενέσθαι, καὶ τοὺς καθ' ἑαυτὸν ἀνθρώπους ἐξ
ἀγρίου διαίτης εἰς βίον ἥμερον μεταστήσαι, καὶ
διὰ τοῦτο ἀποδοχῆς μεγάλης τυχόντα πολλοὺς
ἐπελθεῖν τόπους τῆς οἰκουμένης· εὐπορεῖσθαι
δ' αὐτὸν ἅπασι τούτοις τε διαφόροις καὶ τῇ ἁπλό-
τητι τῆς ψυχῆς· διὸ καὶ τοὺς ἐπὶ Κρόνου γενο-
μένους ἀνθρώπους παραδεδόσθαι τοῖς μετὰ
γενεστέροις εὐνοεῖς καὶ δικαίους πανταχῆ, ἔτι
5 δ' ἐπιλαμπούσας γεγονότας· διαπαντὸς δ' αὐτὸν
μάλιστα τῶν πρὸς ἑσπέραν τόπων καὶ μεγίστης
ἀξιωθῆναι τιμῆς· διὸ καὶ μέχρι τῶν νεωτέρων
χρόνων παρὰ Ῥωμαίοις καὶ Καρχηδονίοις, ὅτ'
ἦν ἡ πόλις αὕτη, ἔτι δὲ τοῖς ἄλλοις τοῖς πλησιόχω-
ρος ἔθνεσιν ἐπιφανεῖς ἑορτὰς καὶ θυσίας γενέσθαι
τούτῳ τῷ θεῷ καὶ πολλοὺς τόπους ἐπωνύμους

6 αὐτοῦ γενέσθαι διὰ δὲ τὴν ὑπερβολὴν τῆς εὐνομίας ἀδίκημα μὲν μηδὲν ὅλως ὑπὸ μηδενὸς συντελεῖσθαι, πάντας δὲ τοὺς ὑπὸ τὴν ἡγεμονίαν τούτου τεταγμένους μακάριον βίον ἐζηκέναι, πάσης ἡδονῆς ἀνεμποδίστως ἀπολαυόντας. περὶ δὲ τούτων καὶ τὸν ποιητὴν Ἡσίοδον ἐπιμαρτυρεῖν ἐν τοῖσδε τοῖς ἔπεσιν

οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν,
ὥστε θεοὶ δ' ἔζων, ἀκηδέα θυμὸν ἔχοντες,
νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο
νούσων τ' ἀργαλέων καὶ ἀπήμονες, οὐδὲ μέλεσσι
γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι
τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἐόντες·
θνῆσκον δ' ὡς ὕπνῳ δεδμημένοι· ἄλλα τε πολλὰ
τοῖσιν ἔην· καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
αὐτομάτη πολλόν τε καὶ ἄφθονον· οἱ δ' ἐπὶ γαίῃ
εὔφρονες ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν,
ἀφνειοὶ μήλοισι, φίλοι μακάρεσσι θεοῖσι

περὶ μὲν οὖν Κρόνου τοιαῦτα μυθολογοῦσιν

67 Ὑπερίονα δὲ φασι τοῦ τε ἡλίου τὴν κίνησιν καὶ σελήνης καὶ τῶν ἄλλων ἄστρων, ἔτι δὲ τὰς ὥρας τας συντελουμένας ὑπὸ τούτων, πρῶτον ἐξ ἐπιμελείας καὶ παρατηρήσεως κατανοήσαντα τοῖς ἄλλοις εἰς γνῶσιν παραδοῦναι, καὶ διὰ τοῦτο αὐτὸν πατέρα τούτων ὀνομασθῆναι, καθαπερεὶ γεγεννηκότα

[1] The Saturnalia of the Romans is well known. Diodorus elsewhere 13. 86, 20. 14[1] mentions the ancient practice of the Carthaginians of sacrificing children to Cronus.

his name.[1] And because of the exceptional abundance to awe no injustice was committed by any one at any time and on the subjects of the rule of Cronus dwelt a life of blessedness in the unbelaboured enjoyment of every pleasure. In this the poet Hesiod also bears witness in the following words:[1]

> And they who were of Cronus' day, what time
> He reigned in heaven, lived like the gods, no care
> In heart, remote and free from toil and pain.
> Severe from grievous sorrows and cares,
> Old age lay not upon their limbs, but they,
> Being in strength of age and arm, enjoyed
> Banquets delightful, dwelling far from ills,
> And when death came, they sank, as it were, in
> A sleep. And many other things were there
> Grain-giving earth, unploughed, bore for them
> fruit
> Abundantly and without stint; and glad
> Of heart they dwelt upon their acres, rich throughout
> The earth in midst of blessings manifold
> Rich in their flocks, loved by the blessed gods.

This, then, is what the myths have to say about Cronus.

6. Of Hyperion we are told that he was the first to understand, by diligent attention and observation, the movement of both the sun and the moon and the other stars, and the seasons as well, in that they are caused by these bodies, and to make these facts known to others; and that for this reason he was called the father of these bodies, since he had begotten, so to speak, the speculation about them and

[1] Works and Days, 1. 110; but Diodorus' Greek differs materially in several points from the present text of Hesiod.

2 τῶν τοιούτων θεωρίαν καὶ φύσιν καὶ Κρόνον μὲν καὶ Ῥέαν καὶ Δία καὶ τοὺς ἑξῆς, Ἰαπετοῦ δὲ Προμηθέα τὸν παραδιδόμενον μὲν ὑπὸ τινῶν μυθογράφων ὅτι τὸ πῦρ κλέψας παρὰ τῶν θεῶν ἔδωκε τοῖς ἀνθρώποις· πρὶν δ' ἢ τὸν εὑρετὴν γενόμενον τῶν πυρείων, ἐξ ὧν ἐκκρούεται τὸ πῦρ
3 τῶν δὲ Τιτανίδων φασὶ Μνημοσύνην λόγιον εὑρεῖν καὶ τὰς τῶν ὀνομάτων θέσεις ἐπὶ τῆς τῶν ἄστρων τάξεως, δι' ὧν καὶ διελοῖτο ἕκαστα καὶ πρὸς ἀλλήλους ὁμιλοῖεν· ἃ τινες τῶν Ἑλλήνων φασὶν ἐπιστήσασθαι προσαπτουσι δὲ τῇ θεᾷ ταύτῃ καὶ τὰ πρὸς ἀνάμνησιν καὶ μνήμην[1] γινόμενα παρὰ τοῖς ἀνθρώποις, ἀφ' ὧν δὴ καὶ τὴν προσηγορίας τυ-
4 χεῖν αὐτὴν ταύτης. Θέμιν δὲ μυθολογοῦσι μαντικὴν καὶ θυσίας καὶ θεσμοὺς τοὺς περὶ τῶν θείων πρώτην εἰσηγήσασθαι καὶ τὰ περὶ τὴν εὐνομίαν καὶ εἰρήνην κατεδείξαι· διὸ καὶ θεσμοφύλακας καὶ θεσμοθέτας ὀνομάζεσθαι τοὺς τὰ περὶ τὰς θείας ὁσίας καὶ τοὺς τῶν ἀνθρώπων νόμους διαφυλάττοντας· καὶ τὸν Ἀπόλλω, καθ' ὃν ὃν χρόνον τοὺς χρησμοὺς διδόναι μέλλει, θεμιστεύειν λέγουσιν ἀπὸ τοῦ τὴν Θέμιν εἰπεῖν γεγενῆσθαι τῶν
5 χρησμῶν· οὗτοι μὲν οὖν οἱ θεοὶ πολλὰ τῶν ἀνθρωπίνων οὐκ εἰσηγήσαντες οὐ μόνον ἀπαράτων τιμῶν ἠξιώθησαν, ἀλλὰ καὶ πρῶτοι τὸν Ὅλυμπον δημοσίᾳ μετὰ τὴν ἐξ ἀνθρώπων μετάστασιν.

[1] καὶ μνήμην deleted by Reiske.

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[1] Cp. Book I. 16. 1.

[2] Θέμις ("law") and θεσμοί ("institutions"), are both derived from the stem of τιθέναι ("to establish").

their natures. To Coeus and Phoebe was born Leto, and to Iapetus was born Prometheus, of whom tradition says, as some writers of myths record, that he stole fire from the gods and gave it to mankind, though the truth is that he was the discoverer of those things by means of which fire may be kindled. Of the female Titans they say that Mnemosyne discovered the uses of the power of reason, and that she gave a designation to every object about us by means of the names which we use to express whatever we would and to hold converse one with another; though there are those who attribute these discoveries to Hermes. And to this goddess is also attributed the power to call things to memory and to remembrance which is in persons, and it is this power which gave her the name she received. Themis, the myths relate, was the first to introduce divinations and sacrifices and the ordinances which concern the gods, and to instruct men in obedience to laws and in peace. Consequently men who preserve what is holy with respect to the gods and the laws of men are called "law-guardians" and "law-givers," and we say that Apollo, at the moment when he is to return the oracular responses, is "issuing laws and ordinances," in view of the fact that Themis was the discoverer of oracles. These gods, then, because of the many benefactions which they conferred upon the life of men, were not only accorded immortal honours, but it was also believed that they were the first to make their home on Mount Olympus after they had been translated from among men.

69 Κρόνου δὲ καὶ Ῥέας λέγεται γενέσθαι τὴν τε Ἑστίαν καὶ Δήμητρα καὶ Ἥραν, ἔτι δὲ Δία καὶ Ποσειδῶνα καὶ Ἅιδη· τούτων δὲ λέγεται τὴν μὲν Ἑστίαν τὴν τῶν ὁσίων κατασκευάσασαν εἰρήνην καὶ διὰ τὴν εὐεργεσίαν ταύτην παρὰ πᾶσι σχεδὸν ἀνθρώποις ἐν θείοις τιμαῖς καταλῆξαι, τιμῶν καὶ θυσιῶν τυγχάνουσαν. Δήμητρα δέ, τοῦ σίτου φανέντος μὲν ὡς ἔτυχε μετὰ τῆς ἄλλης βοτάνης ἀγνοουμένου δὲ παρ' ἀνθρώποις πρώτην συνιδοῦσαν καὶ τὴν κατεργασίαν αὐτοῦ καὶ
2 φύλαξιν ἐπινοήσασαν καὶ σπείρειν κατιδοῦσαν εὗρεν μὲν οὖν αὐτὴν τὸν σῖτον πρὸς τοῦ γεωργοῦ τὸν θυγατέρα Φερσεφόνην, μετὰ δὲ τὴν ταύτης γένεσιν καὶ τὴν ὑπὸ Πλουτωνίου ἁρπαγὴν ἀπὸ τοῦ ἔρωτος τοῦ κόρου τὸν καρπὸν διὰ τὸ τὴν εἰς ἀνθρώπους τὴν τροφὴν τοῦ Διὸς καὶ τὴν ἐπὶ τῇ θυγατρὶ λύπην· μετὰ δὲ τὴν εἴσοδον τῆς Φερσεφόνης διαλλαγήσασαν τε τῷ Διὶ καὶ τὸν Τριπτολέμῳ ἀποδοῦναι τὸν τοῦ σίτου σπόρον ὡς σωτηρίαν πᾶσιν ἀνθρώποις μεταδώσασαν τήν τε δωρεὰν καὶ τὰ περὶ τὴν ἐργασίαν τοῦ σπόρου
3 δείξασαν. λέγουσι δέ τινες ὅτι καὶ νόμους ἐκείνη ἔθετο καθ' οὓς ἀλλήλοις τὸ δίκαιον ὁ τῶν φύσει βιώντων ἄνθρωπος, καὶ τὴν παραδοῦσαν αὐτοῖς θεὸν θεσμοφόρον ἀπὸ τούτων προσηγορεύσθαι· μεγίστων γὰρ ἀγαθῶν ἀνθρώπῳ ἀπ' αὐτῆς γεγενημένων εὐφήμου τυγχάνει τιμῆς καὶ θυσιῶν, ἔτι δὲ ἑορτῶν καὶ πανηγύρεων μεγαλοπρεπεστάτων, οὐ παρ' Ἕλλησι μόνον, ἀλλὰ καὶ παρὰ πᾶσι σχεδὸν τοῖς βαρβάροις ὅσοι τῆς τροφῆς ταύτης ἐπωνυμοῦσιν.

69 Ἀμφισβητοῦσι δὲ περὶ τῆς εὑρέσεως τοῦ καρποῦ τούτου πολλοί, τὴν θεὸν φάσκοντες παρ'

[illegible]

kind of food.

[illegible] dispute about the discovery of the fruit of the vine on the part of many peoples, who

[illegible]

[1] Law-given.

αὐτοῖς πρώτοις ὀφθῆναι καὶ τὴν τούτου φύσιν τε καὶ χρῆσιν καταδεῖξαι. Αἰγύπτιοι μὲν γὰρ λέγουσι τήν τε Δήμητραν καὶ τὴν Ἶσιν τὴν αὐτὴν εἶναι, καὶ εἰς Αἴγυπτον ἐνεγκεῖν τὸ σπέρμα πρώτην, ἀρδευόντος μὲν εὐκαίρως τὰ πεδία τοῦ Νείλου ποταμοῦ, ταῖς δ' ὥραις ἄριστα τῆς χώρας
2 ταύτης κεκραμένης. τοὺς δ' Ἀθηναίους, καίπερ ἀποφαινομένους τὴν εὕρεσιν τοῦ καρποῦ τούτου γεγενημένην παρ' αὐτοῖς, ὅμως μαρτυρεῖν αὐτὸν ἑτέρωθεν κεκομισμένον εἰς τὴν Ἀττικήν· τὸν γὰρ τόπον τὸν ἐξ ἀρχῆς δεξάμενον τὴν δωρεὰν ταύτην Ἐλευσῖνα προσαγορεύειν ἀπὸ τοῦ παρ' ἑτέρων ἐλθεῖν τὸ σπέρμα τοῦ σίτου κομισθέν.
3 οἱ δὲ Σικελιῶται, νῆσον ἱερὰν Δήμητρος καὶ Κόρης οἰκοῦντες, εἶπον εἶναι φασὶ τὴν δωρεὰν ταύτην πρώτοις τοῖς τὴν προσφιλεστάτην χώραν νεμομένοις δοθῆναι· ἄτοπον μὲν γὰρ ὑπάρχειν εὐκαρποτάτην αὐτὴν ὡς ἰδίαν ποιῆσαι, τῆς δ' εὐκρασίας ὡς μηδὲν προσήκουσαν[1] εὐχάτῃ μεταδοῦναι, καὶ ταύτ' ἐν αὐτῇ τὴν οἴκησιν ἔχουσαν, εἴπερ καὶ τῆς Κόρης τὴν ἁρπαγὴν ἐν τῇ νήσῳ ταύτῃ γεγονέναι συμπεφώνηται· εἶναι δὲ καὶ τὴν χώραν οἰκειοτάτην τούτοις τοῖς καρποῖς, ἐν ᾗ καὶ τὸν ποιητὴν λέγειν

ἀλλὰ τά γ' ἄσπαρτα καὶ ἄνηρατα πάντα φύονται,
πυροί καὶ κριθαί.

περὶ μὲν οὖν Δήμητρος τοιαῦτα μυθολογοῦσι

[1] μοῦ after προσήκουσαν deleted by Bekker, Dindorf, retained by Vogel

[1] Place of Advent.

claim that they were the first among whom the goddess was seen and to whom she made known both the nature and use of the corn. The Egyptians, for example, say that Demeter and Isis are the same, and that she was first to bring the seed to Egypt, since the river Nile waters the fields at the proper time and that land enjoys the most temperate seasons. Also the Athenians, though they assert that the discovery of this fruit took place in their country, none the less witness to its having been brought to Attica from some other region, for the place which originally received this gift they call Eleusis, from the fact that the seed of the corn came from others and was conveyed to them. But the inhabitants of Sicily, dwelling as they do on an island which is sacred to Demeter and Corê, say that it is reasonable to believe that the gift of which we are speaking was made to them first, since the land they cultivate is the one the goddess holds most dear; for it would be strange, they maintain, for the goddess to take for her own, as it were, a land which is the most fertile known and yet to permit it the last share in her benefaction, as though it were nothing to her, especially since she has her dwelling there, all men agreeing that the Rape of Corê took place on this island. Moreover, this land is the best adapted for these fruits, even as the poet also says:[1]

But all these things grow there for them unsown
And e'en untilled, both wheat and barley.

This, then, is what the myths have to say about Demeter.

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[1] *Odyssey*, 9. 109 f.

1 Τῶν δ' ἄλλων θεῶν τῶν ἐκ Κρόνου καὶ Ῥέας γενομένων φασὶν οἱ Κρῆτες Ποσειδῶνα μὲν πρῶτον χρήσασθαι ταῖς κατὰ θάλατταν ἐργασίαις καὶ στόλους συστήσασθαι, παραδοντος αὐτῷ τὴν ἡγεμονίαν ταύτην τοῦ Κρόνου διὸ καὶ παραδιδοσθαι τοῖς ἐπιγινομένοις τοῦτον κύριον ὑπάρχειν τῶν κατὰ θάλατταν πραττομένων καὶ θυσίας ὑπὸ τῶν ναυτιλλομένων τιμᾶσθαι προσάπτουσι δ' αὐτῷ καὶ τὸ τοὺς ἵππους δαμάσαι πρῶτον καὶ τὴν ἐπιστήμην καταδεῖξαι τὴν περὶ τὴν ἱππικήν, 5 ἀφ' ἧς ἵππιον αὐτὸν ὠνομάσθαι τὸν δ' Ἅιδην λέγεται τὰ περὶ τὰς ταφὰς καὶ τὰς ἐκφορὰς καὶ τιμὰς τῶν τεθνεώτων καταδεῖξαι, τὸν πρὸ τοῦ χρόνου μηδεμιᾶς οὔσης ἐπιμελείας περὶ αὐτούς διὸ καὶ τῶν τετελευτηκότων ὁ θεὸς οὗτος παρείληπται κυριεύειν, ἀπονεμηθείσης τὸ παλαιὸν αὐτῷ τῆς τούτων ἀρχῆς καὶ φροντίδος

70 Περὶ δὲ τῆς τοῦ Διὸς γενέσεώς τε καὶ βασιλείας διαφωνεῖται καὶ τινες μὲν φασὶν αὐτὸν μετὰ τὴν ἐξ ἀνθρώπων τοῦ Κρόνου μετάστασιν εἰς θεοὺς διαδέξασθαι τὴν βασιλείαν, οὐ βίᾳ καταπαύσαντα τὸν πατέρα, νομίμως δὲ καὶ δικαίως ἀξιωθέντα ταύτης τῆς τιμῆς τινὲς δὲ μυθολογοῦσι τῶν Κρόνου γενέσθαι λόγιον περὶ τῆς τοῦ Διὸς γενέσεως, ὅτι παραιρήσεται τὴν βασιλείαν αὐτοῦ 2 βιαίως ὁ γεννηθεὶς παῖς διόπερ τὸν μὲν Κρόνον τὰ γεννώμενα παιδία πλεονάκις ἀφανίζειν, τὴν δὲ Ῥέαν ἀγανακτήσασαν, καὶ μὴ δυναμένην μεταθεῖναι τὴν προαίρεσιν τοῦδρος, τὸν Δία

As for the cast of the gods who were born to Cronus and Rhea, [illegible] that Poseidon was the first to receive honour with worship and to be not fewer times a being given him the position of such matters, and this is why the trust was [illegible] been passed along to succeeding generations that he controls whatever is [illegible] and every mariner honours him by means of sacrifices. Men further honour [illegible] the distinction of having been [illegible] of which he is [illegible]. However, [illegible] Hades is said that he and down the [illegible] with [illegible] and [illegible] are [illegible] the dead [illegible] times, and [illegible] from title as what Hades is and of the [illegible] [illegible] that [illegible] the concern for death.

Regarding the birth of Zeus and the manner in which he came to be king, there is no agreement. Some say that he succeeded to the kingship after Cronus passed from among men in old age, [illegible] of the gods, not by overcoming his father with violence, but in the manner prescribed by custom and [illegible] having been judged worthy of that honour. But others recount a myth which is more [illegible]. There was declared to Cronus an oracle regarding the birth of Zeus which stated that the man who would be born to the world would wrest the kingship from him by force. Cronus, [illegible] and [illegible] away with the [illegible] children, but Rhea, grieved at the loss and yet lacking the power to change her husband's purpose, when she

[illegible]

[illegible]

τί τινας ἄλλας ἀποφαίνεται καὶ τὴν ἐπωνυμίαν ἐν αὐτῇ λαβεῖν, Αἰγίοχον ἐπονομαζόμενα. αὐξηθέντα δ' αὐτὸν φασὶ πρώτον πολλὰ κτίσαι περὶ τὴν Δικταν, ὅπου καὶ τὴν γένεσιν αὐτοῦ γενεαλογοῦσι μυθολογοῦντες τῆς ἐκλειφθείσης ἐν τοῖς ὕστερον χρόνοις διαμένειν ἔτι καὶ νῦν ἄλσεσι τῶν θεμελίων.

1 Δικαιοῦσι δὲ τὸν θεὸν τοῦτον ἀρετῶν αὐξήσει καὶ σωφροσύνῃ καὶ δικαιοσύνῃ καὶ ταῖς ἄλλαις ἁπάσαις ἀρεταῖς ὑπερβαλόντα τὴν βασιλείαν παρὰ τοῦ Κρόνου πλείστα καὶ μέγιστα τῶν αὐτοφυῶν βίον εὐεργετῆσαι· πρῶτον μὲν γὰρ ἁπάντων κατιδεῖν παρὰ τῶν ὑπερόντων τὸ δίκαιον ἀλλήλοις διδόντα τοῖς ἀνθρώποις καὶ τοῦ βίου τὰ πρακτέα ἀποφῆναι, πρῶτος δὲ καὶ δικαστήρια τοῖς ἀμφισβητήσεσι διειλεῖν· κατέλιπον δὲ τὰ περὶ τὰ τῆς εὐσεβείας καὶ τῆς εἰρήνης ἱερουργήματα, τοὺς μὲν ἀγαθοὺς τιμῶντα, τοὺς δὲ φαύλους τῇ τιμωρίᾳ καὶ

2 τῷ φόβῳ καταπλήττοντα· ἐπελθεῖν δ' αὐτὸν καὶ τὴν οἰκουμένην ὀχεῖσθαι πᾶσαν τοὺς μὲν ἀποστὰς καὶ ἀπιδὼν ἀναιρούντα, τὴν δ' ἀστάτου καὶ τὴν δι' ἀπειρίας εἰστηκότων· ὅτι δὴ φασὶν αὐτὸν καὶ τοὺς γιγάντας ἀνελεῖν· ἐν μὲν Κρήτῃ τοὺς περὶ Μίλητον κατὰ δὲ τὴν Φρυγίαν τοὺς περὶ Τυφῶνα

3 πρὸ δὲ τῆς μάχης τῆς πρὸς τοὺς ἐν Κρήτῃ γιγάντας λέγεται τὸν Διὸς θῦσαι βοῦν Ἥλιῳ καὶ Οὐρανῷ καὶ Γῇ· ἐπὶ δὲ τῶν ἱερῶν ἁπάντων φανῆναι τὰ περὶ τούτων ἀπαριθμούμενα δι' ὧν ἐπιστήσαντες

[1] & de Roche & CF omitted other Mss., the passage has been variously emended

[illegible] are still preserved.

[illegible]

[illegible]

[illegible]

κρίσις καὶ ἀποστασία ἀπὸ τῶν πολεμίων πρὸς αὐτοὺς· ἀκολουθῆσαι δὲ τούτοις γενέσθαι τοῦ πολέμου τὸ τέλος· ἀποκτείνοντας μὲν γὰρ ἐκ τῶν πολεμίων Μακεδόνων καὶ τυχόντας ἀφθόνων τιμῶν, καταφονευθῆναι δ' ὑπὸ τῶν θηρίων ἅπαντας τοὺς ἀντιταξαμένους.

4 Συνέβησαν δὲ καὶ ἄλλοι πόλεμοι αὐτῷ πρὸς γίγαντας· τοῖς μὲν Μακεδόσιν περὶ τὴν Παλλήνην, τοῖς δ' Ἰταλιῶταις κατὰ τὸ πεδίον ὃ τὸ μὲν παλαιὸν ἀπὸ τοῦ κατακεκαυμένου τόπου Φλεγραῖον ἐκαλεῖτο, κατὰ δὲ τοὺς ὕστερον

5 χρόνους Κυμαῖον προσηγόρευον· κολασθῆναι δὲ τοὺς γίγαντας ὑπὸ Διὸς διὰ τὴν εἰς τοὺς ἄλλους ἀνθρώπους παρανομίαν καὶ διὰ τὴν τοῖς τοῦ σώματος ὑπερφυεῖς καὶ ῥωμαῖς ἐπηρμένοις κατα-δυναστεύειν μὲν τοὺς πλησιόχωρον, ἀπειθεῖν δὲ τοῖς περὶ τοῦ δικαίου τεθεμένοις νόμοις, πολεμεῖν δ' ἐκφέρειν πρὸς τοὺς θεὸς τὰς κοινὰς εὐεργεσίας ὑπὸ

6 πάντων θνητῶν νομιζομένους· τὸν δ' οὐν Διὰ λέγουσι μὴ μόνον ἀρότου εἰς ἀνθρώπων ἀφανίσαι τοὺς αὐξάνειν καὶ σώζειν ἀλλὰ καὶ τοὺς ἀμείνους τῶν θεῶν καὶ τιμῶν, ἵνα δ' ἀθάνατον τὰς αἰτίας ἀποδοῦναι τιμάς· διὰ δὲ τὸ μέγεθος τῶν εὐεργεσιῶν καὶ τὴν ὑπεροχὴν τῆς δυνάμεως συμφώνως αὐτῷ παρὰ πάντων ὁμολογεῖσθαι τὴν τε βασιλείαν εἰς τὸν εἰς χρόνον καὶ τὴν ὀνομασίαν τὴν ἐν Ὀλύμπῳ.

7 Κατεδείχθησαν δὲ καὶ θυσίας αὐτῷ συντελεῖν ὑπὲρ τοῦ ἄλλου ἅπαντος, καὶ μετὰ τὴν ἐκ γῆς μετάστασιν εἰς τὸν οὐρανὸν ἀγηνεῖσθαι δεῖξαι δικαίους ἐν τοῖς τῶν εὖ πεποιηκότων ψυχαῖς, ὡς

[illegible]

cut down by the gods.

[illegible]

[illegible]

[illegible]

ἁπάντων τῶν γενομένων κατ' οὐρανὸν οὗτος εἴη κυριος, λέγω δ' ὄμβρων τε καὶ βροντῶν καὶ κεραυ-
2 νῶν καὶ τῶν ἄλλων τῶν τοιούτων διόπερ αὐτὸν προσαγορευθῆναι Ζῆνα μὲν ἀπὸ τοῦ δοκεῖν τοῖς ἀνθρώποις αἴτιον εἶναι τοῦ ζῆν, τοῖς ἐκ τοῦ περιέχοντος εὐκρασίας τοὺς καιροὺς ἀνάγοντα πρὸς τέλος πατέρα δὲ διὰ τὴν φρονήσεις καὶ τὴν εὔνοιαν τὴν εἰς ἅπαντας, ἔτι δὲ καὶ τὸ δοκεῖν ὥσπερ ἀρχηγὸν εἶναι τοῦ γένους τῶν ἀνθρώπων, ὕπατον δὲ καὶ βασιλέα διὰ τὴν τῆς ἀρχῆς ὑπεροχήν, εὔβουλον δὲ καὶ μητιέτην διὰ τὴν ἐν τῷ βουλεύεσθαι καλῶς εὔνοιαν
3 Μυθολογοῦσι δὲ καὶ τὴν Ἀθηνᾶν κατὰ τὴν Κρήτην ἐκ Διὸς ἐν ταῖς πηγαῖς τοῦ Τριτωνίδος ποταμοῦ γεννηθῆναι διὸ καὶ Τριτογένειαν ὀνομασθῆναι ἔστι δὲ καὶ νῦν ἔτι περὶ τὰς πηγὰς ταύτας ἱερὸν ἅγιον τῆς θεοῦ ταύτης, ἐν ᾧ τόπῳ
4 τὴν γένεσιν αὐτῆς ὑπαρξαι μυθολογοῦσι. λέγουσι δὲ καὶ τοὺς γάμους τοῦ τε Διὸς καὶ τῆς Ἥρας ἐν τῇ Κνωσίων χώρᾳ γενέσθαι κατὰ τινὰ τόπον πλησίον τοῦ Θορύκιος ποταμοῦ, καθ' ὃν νῦν ἱερὸν ἐστιν, ἐν ᾧ θυσίαι κατ' ἐνιαυτὸν ἁγίους ὑπὸ τῶν ἐγχωρίων συντελεῖσθαι, καὶ τοὺς γάμους ἀπομιμεῖσθαι, καθάπερ ἐξ ἀρχῆς γενέσθαι παριδόθησαν
5 Τοῦ[1] δὲ Διὸς ἐκγόνους φασὶ γενέσθαι θεὰς μὲν Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν καὶ τὴν ταύτης συνεργὸν Ἄρτεμιν, καὶ τὰς προσαγορευομένας Ὥρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην καὶ Ἀθηνᾶν καὶ Μούσας,[2] θεοὺς δὲ

[1] τοῦ Dindorf: τοὺς.
[2] καὶ Ἀφροδ. κ. Μοῦσας added by Ionatus.

his benefactions that he is lord of all the phenomena of heaven, that is, both of sun and of moonlight and of [illegible] and of everything else of that nature. It is for this reason also that names have been given him: *Zeus* because in the opinion of many he is the cause of life, bringing up as he does the fruits to maturity by tempering the atmosphere; *Father* because of the concern and goodwill he manifests toward all mankind as well as because he is considered to be the first cause of the race of men; *Most High* and *King* because of the preeminence of his rule; *Good Counselor* and *Saviour* because of the security he manifests in the giving of wise counsel.

Among the myths relative to Zeus, the myth relative to Zeus in Crete, at the entrance of the river Triton, this being the reason why he has been given the name Lycaeus.[1] And there still is even to this day at Lyceum a temple which is sacred to this goddess, at the spot where the myth relates that her birth took place. Men say also that the marriage of Zeus and Hera was held in the territory of the Cretans, at a place near the river Theren, where now a temple stands in which the natives of the place annually offer both sacrifices and unite the celebration of the marriage in the manner in which tradition tells it was originally performed.

To Zeus and Hera born, then, were the goddesses Ashamed and Be Graceful, Youth and her brother Ares, the Hours as they are called, Eunomia and Dike and Eirene, and Athena and the Muses, and

[1] Cp. Book 3. 61. 6.

[2] Another reason for the name is addured in Book 1. 13. 6, cp. also 3. 70. 3.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Kourotrophos.[1]

[illegible]

[1] Child-nurse.

[illegible]

[illegible]

[illegible]

as they are [illegible] to each of them according as her name [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

the Phoenicians [illegible] and in the letters received the designations we have mentioned above.[1]

Hippocrates, we are told, was the discoverer of every manner of working iron and copper and gold and silver and [illegible] gave which [illegible] the working and [illegible] discovered. The [illegible] gave to be made of fine and turned [illegible] both to be workers in the crafts and to [illegible] other men as [illegible] the men who are [illegible] in these [illegible] gold before [illegible] and both they [illegible] made it be well [illegible] [illegible] to eternal [illegible] and [illegible] which was [illegible] upon [illegible] [illegible] to make a part of a [illegible] [illegible] with a [illegible] and to [illegible] the [illegible] of medical, making [illegible] those who [illegible] to the gods. And of Apollo men [illegible] that he was the discoverer of the [illegible] of the [illegible] which [illegible] from it. That he [illegible] the [illegible] of the [illegible] which is brought about through the [illegible] of [illegible] whereas it was the [illegible] in ancient times that the [illegible] were healed.[2] And as the discoverer of the bow he [illegible] the [illegible] and about the use of the bow [illegible] the [illegible] with the art of archery is [illegible] by the [illegible] and the bow is [illegible] [illegible] To Apollo and Cupid was born Anteros, who [illegible] from his [illegible] many matters which pertain to the

[1] A reference to the practice of mnemonics, the [illegible] [illegible] to them [illegible] [illegible] p. [illegible] 35. 3

[2] [illegible] the [illegible] [illegible]

[illegible]

[illegible]

[illegible]

healing art, and then went on to discover the art of surgery and the preparation of drugs and the strength of roots, and, speaking generally, he so advanced the healing art to such a degree that he is honoured as if he were its originator and founder.

75. To Hermes they ascribe the introduction of the sending of embassies [illegible] in peace, as they are made in wars, and negotiations and truces, and also the herald's wand as a token of such matters, which is customarily borne by those who are carrying on conversations touching affairs of this kind and who by means of it are accorded safe conduct by the enemy; and this is the reason why he has been given the title Hermes Koinos, because the benefit is common to both the parties when they exchange peace in time of war. They also say that he was the first to devise measures and weights and the profits to be gained through merchandising, and how also to appropriate the property of others [illegible] to them. Tradition also says that he is the herald of the gods and their most trusted messenger, because of his ability to express clearly [illegible] that has been given him; and this is the reason why he has received the name he bears, not because he was the discoverer of words and of speech, as some men say, but because he has perfected to a higher degree than any other the art of the precise and clear statement of a message. He also introduced wrestling schools and invented the lyre out of a tortoise-shell after the contest in music between Apollo and Marsyas, in which we are told Apollo was victorious and then exacted an excessive punishment of his defeated adversary, but he afterwards repented

ἀθάρατος γενόμενος ἐπὶ πολὺ μέχρι τινὸς χρόνου τῆς ἐν αὐτῇ μοναρχίας ἀπολαύσαι.

4 Διόνυσον δὲ μεταλαβόντα τὴν τῆς θεοῦ τιμὴν καὶ τὴν περὶ ταύτην ἐργασίαν ἔτι δ' οἰκουμένης καὶ τοὺς πολλοὺς τῶν ἐν τῇ ἠπείρῳ καρπῶν ἀποκαταστήσαντα καὶ τὰς χρείας καὶ τὰς τροφὰς παρεσκευάσαι τοῖς ἀνθρώποις ἔτι πολὺ χρόνον. τοῦτον δὲ τὸν θεὸν γεγονέναι φασὶν ἐκ Διὸς καὶ Φερεφάττης κατὰ τὴν Κρήτην, ὃν Ὀρφεὺς κατὰ τὰς τελετὰς παραδίδωσι διασπασμένον ὑπὸ τῶν Τιτάνων· πλείστοι γὰρ Διονύσους οὗτοι δοκοῦσι γεγονέναι, περὶ ὧν ἡμεῖς ὕστερον τὰ κατὰ μέρος ἐν οἰκειοτέρῳ καιρῷ
5 διαγραφόμεθα. οἱ δ' οὖν Κρῆτες τὸν παρ' αὐτοῖς γενόμενον τοῦ θεοῦ πεπιστευκότες σπόρον φασίν, λέγοντες ὅτι περὶ τὴν Κρήτην τὸν Διὸς ἐν τοῖς ἄντροις ἐπὶ τῶν κορυβάντων ὑπὸ μιᾶς κόλπωσιν Διονυσιάδας ἀφ' ἑαυτοῦ παιδοποιήσασθαι, ὅπερ μηδενὶ τῶν οἰκουμένης αὐτὸν ἐνεργοῦν πεποιηκέναι.

76 Ἡρακλέα δὲ μεταλαβόντα ἐκ Διὸς γενόμενον καὶ πολλοὺς ἔτεσι πρότερον τοῦ γεγονότος ἐξ Ἀλκμήνης. τὸν δὲ μητρὸς μὲν μὴ παρειληφέναι τινὰς ἴσμεν, αὐτὸ δὲ μόνον ὅτι μὴ σωματικὸν πολὺ τῶν ἀπάντων διενεγκὼν ἐπελθὼν τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀδικοῦντα θηρία, κοινὸν δ' ἀνθρώποις τὴν ἐλευθερίαν περιποιούμενος αὐτὸς μὲν ἀγώνιστος καὶ ἄτρωτος, διὰ δὲ τὰς ἐνεργείας

[1] ms. Rabbe: ἐκ.

[2] ms. ἐν τοῖς ἄντροις ἐν κορυβάντων: emended by ADERUN, Vogel, retained by Becker, Dindorf.

of the land, tearing the strings from the lyre for a time had nothing to do with its music.[1]

As for Dionysus, the myths state that he discovered the vine and its cultivation and also how to make wine and to store away many of the autumn fruits and thus to provide mankind with the use of them as food over a long time. This god was born in Crete, men say, of Zeus and Persephone, and Orpheus has handed down the tradition in the initiatory rites that he was torn in pieces by the Titans. And the fact is that there have been several who bore the name Dionysus, regarding whom we have given a detailed account at greater length in connection with the more appropriate period of time.[2] The Cretans, however, undertake to advance evidences that the god was born in their country, stating that he formed two islands near Crete in the Libyan Gulf, as they are called, and raised them after himself Dionysiadae, a thing which he was done, they say, nowhere else in the inhabited earth.

76. Of Heracles the myths relate that he was sprung from Zeus many years before that Heracles who was born of Alcmene. As for this son of Zeus, tradition has not given us the name of his mother, but only states that he far exceeded all others in vigour of body, and that he visited the inhabited earth, inflicting punishment upon the unjust and destroying the wild beasts which were making the land uninhabitable; for men everywhere he won their freedom, while remaining himself unconquered and unwounded, and because of his good deeds he

[1] Cp. Book 3. 59.

[2] On the term of that name, cp. Book 3. 63 ff.

1 ἀθανάτου τιμῆς ἔτυχε παρ' ἀνθρώποις. τὸν δ' ἐξ Ἀλκμήνης Ἡρακλέα παντελῶς νεώτερον ὄντα, καὶ ζηλωτὴν γενόμενον τῆς τοῦ παλαιοῦ προαιρέσεως, διὰ τας αὐτὰς αἰτίας τυχεῖν τε τῆς ἀθανασίας καὶ χρόνων ἐγγινομένων διὰ τὴν ὁμωνυμίαν δοξαι τὸν αὐτὸν εἶναι, καὶ τὰς τοῦ προτέρου πράξεις εἰς τοῦτον μεταθεσεῖν, ἀγνοούντων τῶν πολλῶν τἀληθές. ὁμολογοῦσι δὲ τοῦ παλαιοτέρου θεοῦ κατὰ τὴν Αἴγυπτον πράξεις τε καὶ τιμὰς ἐπιφανεστάτας διαμενειν καὶ πόλιν ὑπ' ἐκείνου κτισθεῖσαν

2 Βριτόμαρτιν δὲ τὴν προσαγορευομένην Δίκτυνναν μυθολογοῦσι γενέσθαι μὲν ἐν Καινοῖ τῆς Κρήτης ἐκ Διος καὶ Κάρμης τῆς Εὐβούλου τοῦ γεννηθέντος ἐκ Δήμητρος ταύτην δ' εὑρέτιν γενομένην δικτύων τῶν εἰς κυνηγίαν προσαγορευθῆναι Δίκτυνναν, καὶ τὰς μεν διατριβὰς ποιησασθαι μετὰ τῆς Ἀρτέμιδος, ἀφ' ἧς αἰτίας ἐνίους δοκεῖν τὴν αὐτὴν εἶναι Δίκτυνναν τε καὶ Ἄρτεμιν, θυσίαις δε καὶ ναῶν κατασκευαῖς τετιμῆσθαι παρὰ τοῖς Κρησὶ
4 τὴν θεὸν ταύτην τοὺς δ' ἱστοροῦντας αὐτὴν ὠνομάσθαι Δίκτυνναν ἀπὸ τοῦ συμφυγεῖν εἰς ἁλιευτικὰ δίκτυα, διωκομενην ὑπὸ Μινω συνουσίας ἕνεκα, διημαρτηκέναι τῆς ἀληθειας οὔτε γὰρ τὴν θεὸν εἰς τοιαυτην ἀσθενειαν ἐλθεῖν πιθανὸν ὑπάρχειν ὥστε προσδεηθῆναι τῆς παρ' ἀνθρώπων βοηθείας, τοῦ μεγίστου τῶν θεῶν οὖσαν θυγατέρα, οὔτε τῷ Μινῳ δίκαιον προσάπτειν τοιαυτην

attempt to [illegible] honour at the hands of mankind. The [illegible] who had been of Argonaut was very much interested, since he admired the pain of one of the ancient Heroines. For the same reason he attempted to [illegible] and as time went on, he was thought by men to be the same as the old Heroine because both bore the same name, and the deeds of ancient Heroes were transferred to the same one, the memory of men being ignorant of the actual facts.[1] And it is generally agreed that the most renowned deeds and honours which belong to [illegible] were connected with Egypt, and that these together with many which he [illegible], are still known in that country.

In [illegible] who is also called Thermuthis, the [illegible] Zeus and [illegible] daughter of [illegible] who was the son of Inachus, she invented the rites of Isis which are used in [illegible] who are she has been called [illegible] and she passed her time in the company of Athena, this being the reason why some men think Thermuthis and Athena are one and the same goddess, and they have established one temple and built temples in honour of this goddess. But those men who [illegible] that she has been named Thermuthis because she fled into some Thermuthis rite when she was pursued by Mars, who would have ravished her, but [illegible] for it is not a probable story that the goddess should ever have gone into so humble a state that she would have [illegible] the aid that men can give, being as she is the daughter of the greatest one of the gods, nor is it right to assert such an impious deed to Mars.

[1] Cp. Book 3. 76. 4–6.

ἀσέβειαν, παραδεδομένῳ συμφώνως δικαίαν προαίρεσιν καὶ βίον ἐπαινούμενον ἐζηλωκέναι

77 Πλοῦτον δὲ γενέσθαι φασὶν ἐν Τριπόλῳ τῆς Κρήτης ἐκ Δήμητρος καὶ Ἰασίωνος, διττῶς ἱστορουμένης αὐτοῦ τῆς γενέσεως· οἱ μὲν γὰρ φασι τὴν γῆν σπαρεῖσαν ὑπὸ Ἰασίωνος καὶ τυγχάνουσαν ἐπιμελείας τῆς προσηκούσης ἀνεῖναι τοσοῦτο πλῆθος καρπῶν, ὥστε τοὺς ἰδόντας ἴδιον ὄνομα θεσθαι τῷ πλήθει τῶν γενομένων καρπῶν καὶ προσαγορεύσαι πλοῦτον· διὸ καὶ τοῖς ἐπιγινομένοις παραδόξως γενέσθαι τὸ τοὺς πλείω
2 τῶν ἱκανῶν κτησαμένους ἔχειν πλοῦτον· ἔνιοι δὲ μυθολογοῦσιν ἐκ Δήμητρος καὶ Ἰασίωνος γενέσθαι παῖδα Πλοῦτον ὀνομαζόμενον, ὃν πρῶτον ἐπιμέλειαν βίου καὶ χρημάτων αθροισμὸν καὶ φυλακὴν εἰσηγήσασθαι, τῶν πρὸ τοῦ πάντων ἀλογώρως ἐχόντων περὶ τὸ σωρεύειν καὶ τηρεῖν ἐπιμελῶς χρημάτων πλῆθος

3 Περὶ μὲν οὖν τῶν θεῶν οἱ Κρῆτες τῶν παρ' αὐτοῖς λεγομένων γενηθῆναι τοιαῦτα μυθολογοῦσι· τὰς δὲ τιμὰς καὶ θυσίας καὶ τὰς περὶ τὰ μυστήρια τελετὰς ἐκ Κρήτης εἰς τοὺς ἄλλους ἀνθρώπους παραδεδόσθαι λέγοντες τοῦτο φέρουσιν, ὡς οἴονται, μέγιστον τεκμήριον· τήν τε γὰρ παρ' Ἀθηναίοις ἐν Ἐλευσῖνι γινομένην τελετήν, ἐπιφανεστάτην οὖσαν ἁπασῶν, καὶ τὴν ἐν Σαμοθράκῃ καὶ τὴν ἐν Θρᾴκῃ ἐν τοῖς Κίκοσιν, ὅθεν ὁ καταδείξας Ὀρφεὺς ἦν,

who had [illegible] declared arrived [illegible] and [illegible] to a [illegible] manner of life which was approved by men.

[illegible] Pelasgus, we are told, was born in Crete. [illegible] to Dodona and Lasion, and there to a [illegible] the earth, when it was sowed with Lasion and given proper cultivation, brought forth such an abundance of fruits that those who saw the harvest a special name upon the [illegible] of Zeus when they sowed and called it [illegible] [illegible] it has become [illegible] [illegible] more than they [illegible] [illegible] Pelasgus. [illegible] who recount the myth that a man was born to Dodona and Lasion whom they named Pelasgus, and that he [illegible] to [illegible] the life of man and the [illegible] and [illegible] of [illegible] up to that time having been neglectful of [illegible] and guarding [illegible] and [illegible] of property.

Such then are the myths which the Cretans recount of the gods who they claim were born in their land. They also assert that the honours accorded to the gods and their sacrifices and the initiatory rites observed in connection with the mysteries were handed down from [illegible] to the rest of men, and to support this they advance the following most [illegible] argument as they consider. The initiatory rite which is celebrated by the Athenians in Eleusis, the most famous one they venture, of them [illegible] and that of Samothrace and the one practised in Thrace among the Cicones, whence Orpheus came who introduced them, these

[illegible]

[illegible]

[illegible]

are all handed down in the form of a mystery[1]; whereas at Cnosus in Crete it has been the custom from ancient times that these initiatory rites should be handed down to all openly, and what is handed down among other peoples as not to be divulged, this the Cretans conceal from no one who may wish to inform himself upon such matters. Indeed the majority of the gods, the Cretans say, had their beginning in Crete and set out from there to visit many regions of the inhabited world, conferring benefactions upon the races of men and distributing among each of them the advantage which resulted from the discoveries they had made. Demeter, for example, crossed over into Attica and then conveyed the corn from there to Sicily and afterwards to Egypt; and in these lands her choicest gift was that of the fruit of the corn and instruction in the sowing of it, whereupon she received great honours at the hands of those whom she had benefited. Likewise Aphrodite made her home, so they say, in the region of Eryx, among the islands near Cythera and in Paphos in Cyprus and in Asia in Syria, and because of the manifestation of the goddess in their country and her extended sojourn among them the inhabitants of the whole region appropriated her to themselves, calling her as the case might be Erycinian and Cytherian and Paphian, and Syrian.[2] And in the same manner Apollo resided for the longest time in Delos and Lycia[3] and Delphi, and Artemis in Ephesus and the Pontus and Persis and Crete, and in consequence it has been that either from the names of those regions or as a result of the deeds which they performed in each of them, Apollo has been named Delian and Lycian and Pythian, and Artemis

δ' Ἔστιν καὶ Κρόνου ἱερὸν ἐν Ταρσοῖς καὶ
Ἥρας ἀφιερωμένον ὑπὸ Κρόνου γενομένου·
5 τιμᾶται δὲ καὶ παρὰ τοῖς ἐπιχωρίοις ἡ θεὸς αὕτη
διαφερόντως, καὶ μυστικῶς ἐνίοτε οἱ ἱερεῖς,
ἀποκλείσαντες πάντας τοὺς ἄλλους, ἐπιτελοῦσιν τὰς τελετὰς
τῆς Ἀφροδίτης Πειθοῦς· ἐπιφανεστάτη δὲ μετὰ τὴν
καὶ παρὰ τοῖς ἄλλοις θεοῖς, παρὰ οἷς ἔχει ἀνεγειρόμενον
μνημεῖον ἐν αὐτῇ, τοὺς δ' ἀνεγείραντας ἀνωνύμους
ἀπέφηνεν.

Τὴν Μοῦσαν δὲ τὴν τῶν θείων γενέσεις ἱστορεῖν
ἐπιλεξάμενον φασὶν γενεσθαι κατὰ τὸν Κρόνου
χρόνον ἐν ὄρει τῷ ὑπὲρ τῆς ἐπικαλουμένης
τοῦ ὄρους Μοῦσα καὶ Πιερίδων καὶ Λιβήθρας
τοιούτου τινὸς μεθυσκόμενον ἐν Διὸς γενομένου
καὶ τοῦ Λιβήθρου ἐξόντος τὸ θεῖον ἐν τῷ τόπῳ
διαφυλάττειν πρὸς τὸν τῶν Κρόνου
2 Μοῦσα μὲν οὖν πρεσβυτάτη τῶν Σαμοθρᾴκων τῆς
τέχνης καὶ τῶν ἀνθρώπων ἐστὶν ἐν τοῖς τόποις
ὁ δὲ φωστὴρ τοῦ Κρόνου μὲν ἐν τοῖς πρὸς
τὴν Ἀσίαν νεμομένοις μέρεσιν τῆς νήσου· Φαίνων δ'
ἐστὶν ἐν τῷ ἄστει τοῦ μεγάλου, Κλωνὸς
δὲ τὸν τῶν ἄστρων ἀστέρα[3] τοῦτον κατ' ἀνάμνησιν
3 τῆς Πελασγικῆς· θύουσι δὲ καὶ τοῦτον τὸν
Κρόνον οἱ ἄνθρωποι ἀφιερωμένον παρὰ τοῖς
τοῦ πατρὸς ἀναθήμασιν συνεχόμενον τῷ λίθῳ
ἐστὶν κοῖλον τὸ σκεῦος· ἀπεκαθίσταν τε καὶ
λόγοις πολλοὶ μεγάλοις καὶ τοῦ τε ἔτους τὴν
φύσιν ἀποφαινόμενοι καὶ πρώτοι τῶν Ἑλ-
4 λήνων βασιλεύσαντες· μεγάλοι δὲ ἦσαν παρὰ

[1] So Schade: manuscripts, [illegible]. [2] So Schade: manuscripts [illegible].
[3] [illegible] after [illegible] omitted by all, but restored by Boeckh, [illegible]

has been called Ephesian and Cretan and Tauropolian and Persian, although both of them were born in Crete. And this goddess is held in special honor among the Persians, and the barbarous but mysterious rites which are performed among other peoples even down to this day in honour of the Persian Artemis.[1] And similar rites are also celebrated by the Cretans honoring the other gods, but to draw up an account of them would be a long task for us, and it would not be easily grasped by our readers.

78. Many generations after the birth of the gods, the Cretans, on the one hand, and some others, on the other, found in Crete two men renowned for virtue, Minos and Rhadamanthys, and Sarpedon. These men, their mothers stated, were born of Zeus and Europa, the daughter of Agenor, who, they say, was being [illegible] back of a bull by the design of the gods. Now Minos, by virtue of his power, the island, and he founded on it a few [illegible] of which were the three [illegible] island which now bears Ares, Phaestos on the seashore to the south, and Cydonia to the region to the west facing the [illegible]. And Minos established a few laws for the Cretans, claiming that he had received them from his father Zeus when conversing with him in a certain cave. Furthermore, he came to possess a great naval power, and he subdued the [illegible] of the islands and was the first man among the Greeks to be master of the sea. And after he had gained great renown he has many

[1] As he [illegible] Persian goddess Anaitis or Anahita, a chief deity of Mazdaism.

[illegible]

[illegible]

[illegible]

spirit and justice he ended his life in Sicily in the course of the campaign against Crassus, the details of which we have recounted in connection with our account of Pompey, because of whom the campaign was made.[1]

To [illegible] Rhadamanthys the Cretans say that of all men he rendered the most just decisions and inflicted punishments [illegible] and upon women men and [illegible] manifestly. He came also to possess his [illegible] number of islands and a large part of the sea coast of Asia, all men observing them [illegible] his laws of [illegible] free [illegible] because of the justice. Upon his death, one of his sons, Rhadamanthys, [illegible] the royal power, the city which was named after him, [illegible] and to Chersiphron, the son of Minos, [illegible] he gave Crete, we are told, although some writers of myths state that Chersiphron was a son of Lycurgus and started from his father the act of drinking wine. And to each one of his other generals the Cretans say he made a present of an island or a city. Lycurgus to Tenos, Crassus to Ceos, Pegasus to Mykonos, Mercurius to Lesbos, Jason to Aegina, Libys to Aegina, and to Antinous the island which was named after him, Antinoe. Moreover, because of his very great justice, the myth has sprung up that he was appointed to be judge in Hades where his decisions separate the good from the wicked. And the same honour has also been attained by Minos, because he ruled always in accordance with law and paid the greatest heed to justice.

In the third heritage, Sarpedon, we are told, crossed over into Asia with an army and subdued the regions

[1] Cp. Book 4. 70.

[illegible]

[illegible]

[illegible]

about Lycia. Euandrus, his son, succeeded him in the kingship in Lycia, and marrying Deidameia, the daughter of Bellerophon, he begat that Sarpedon who took part in the expedition against Troy[1] although some writers have called him a son of Zeus. Minos' sons, they say, were Deucalion and Molus, and to Deucalion was born Idomeneus and to Molus was born Meriones. These two joined with Agamemnon in the expedition against Ilium with ninety ships, and when they had returned in safety to their fatherland they died and were accorded a notable burial and immortal honours. And the Cretans point out their tomb at Cnossus, which bears the following inscription:

Behold Idomeneus the Cnossian tomb,
And by his side am I, Meriones,
The son of Molus.

These two the Cretans hold in special honour as heroes of renown, offering up sacrifices to them and calling upon them to come to their aid in the perils which arise in war.

80. But now that we have examined these matters it remains for us to discuss the peoples who have become intermixed with the Cretans. That the first inhabitants of the island were known as Eteocretans and that they are considered to have sprung from the soil itself, we have stated before,[1] and many generations after them Pelasgians, who were in movement by reason of their continuous expeditions and migrations, arrived at Crete and made their home in a part of the island. The third people to cross over to the island, we are told, were Dorians,

[1] Chap. 64. 1.

τὴν νῆσον ἡνωμένον Τεκταμένου τοῦ Δώρου· τούτου δὲ τοῦ λαοῦ μέρος τὸ[1] μὲν πλεῖον ἀπροσωτέρω λέγουσιν ἐκ τῶν περὶ τὸν Ὄλυμπον τόπων, τὸ δὲ τι μέρος ἐκ τῶν κατὰ τὴν Λακωνικὴν Ἀχαιῶν διὰ τὸ τὴν ἀφορμὴν τὸν Δώριον ἐκ τῶν περὶ Μαλέαν τόπων ποιήσαι· τέταρτον δὲ γένος συμμιγθῆναί φασιν εἰς τὴν Κρήτην μεγάλων βαρβάρων τῶν διὰ τὸν χρόνον ἐξομοιωθέντων τῇ διαλέκτῳ τοῖς ἐγχω-
3 ρίοις Ἕλλησι· μετὰ δὲ ταῦτα τοὺς περὶ Μίνω καὶ Ῥαδάμανθυν ἰσχύσαντας ὑπὸ μιᾶς ἀγωγῆς συντελεῖν τὰ ἔθνη τὰ[2] κατὰ τὴν νῆσον· τὸ δὲ τελευταῖον μετὰ τὴν κάθοδον τῶν Ἡρακλειδῶν Ἀργεῖοι καὶ Λακεδαιμόνιοι πέμποντες ἀποικίας ἄλλας τε τινὰς νήσους ἔκτισαν καὶ ταύτης τῆς νήσου[3] κατακτησάμενοι πόλεις τινὰς ᾤκισαν[4] ἐν αὐταῖς περὶ ὧν τὰ κατὰ μέρος ἐν τοῖς ἰδίοις χρόνοις δηλω-
4 γράφωμεν· ἐπεὶ δὲ τῶν τὰ Κρητικὰ γεγραφότων οἱ πλεῖστοι διαφωνοῦσι πρὸς ἀλλήλους, οὐ χρὴ θαυμάζειν ἐὰν μὴ πάσιν ὁμολογούμενα λέγωμεν· τοῖς γὰρ τὰ πιθανώτερα λέγουσι καὶ μάλιστα πιστευομένοις ἐπηκολουθήσαμεν, ἃ μὲν Ἐπιμενίδῃ τῷ θεολόγῳ προσέχοντες, ἃ δὲ Δωσιάδῃ καὶ Δωσικράτει καὶ Λαοσθένιδι.

61 Ἐπεὶ δὲ περὶ Κρήτης ἱκανῶς διῃρθρωμεν,

[1] τὸ added by Rhodoman.
[2] τὰ added by Wesseling.
[3] So Reiske: τούτου τοῦ νήσου.
[4] So, as the MSS. but 3 Wesseling, Lachmann. Jacobs read the ἔφασαν of F, and was followed by Dindorf, Becker, Vogel.

[1] Cp. Book 4. 60.

under the leadership of Tantalus.[1] He goes on to say that according to account states that the larger number of those Dactyls who proceeded from the region about Olympus but that a part of them consisted of Idaeans from Lycaonia, since there had been the base of his expedition in the region about Cape Sigeum. And a [illegible] to come to Crete and to become intermingled with the native people and was a heterogeneous collection of barbarians who in the course of time also received the designation of the same Dactyls. But after these events he says that Rhadamanthus, when there had arrived to power, married the queen on the island of the same name. And out of [illegible] after the death of the Idaeans[1] Asgaon and Idaeus also sent forth colonies which they established on certain other islands and received land possession of them; and on those islands they founded certain cities, with regard to these cities however we shall give a detailed account in connexion with the period of time to which they belong. And since a great number of writers who have written about Crete disagree among themselves, there should be no occasion for surprise if what we report should not agree with every one of them; we have indeed followed as our authorities those who give the more probable account and are the most trustworthy in some matters depending upon Ephoros, who has written about the gods in others upon Dionysios, Sosicrates and Leonides.[2]

81 Now that we have discussed the subject of

[1] [illegible] Book 4. 57–8.

[2] These writers on Cretan history are little more than names to us.

περὶ τῆς Λέσβου τὸν λόγον ἐποιησάμεθα. ταύτην γὰρ τὴν νῆσον τὸ παλαιὸν οἰκοῦντες πολλὰς μετοικισμοὺς ἐν αὐτῇ γενομένους ἔρημον γὰρ οὖσαν αὐτὴν πρώτοις Πελασγοὶ κατῴκησαν
1 ἀπὸ τοιούτου τινὸς τρόπου. Ξοῦθος ὁ Ἕλληνος τοῦ ἐξ Ἄργους Πελασγικοῦ βασιλέως, καὶ κατασχὼν μέρος τι τῆς Ἀσίας χώρας, τὸ μὲν πρώτον δὲ ἐν τῇ κατοικίᾳ ἐδασίλευε τῶν συναποδημησάντων Πελασγῶν. ὕστερον δὲ περιπεσὼν εἰς τὴν Λέσβον οὖσαν ἔρημον τὴν μὲν χώραν τοῖς λαοῖς ἐμέρισε, τὴν δὲ πόλιν ἐκ τῶν κατοικούντων αὐτὴν Πελασγῶν ὠνόμασε, τὸ πρὸ τοῦ πολέμου μετὰ
2 Ἴωνας. ὕστερον δὲ γενεᾷ ἑβδόμῃ γενομένου τοῦ κατὰ Δευκαλίωνα κατακλυσμοῦ καὶ πολλῶν ἀνθρώπων ἀπολομένων, συνῆρε καὶ τὴν Λέσβον διὰ τὴν ἐπομβρίαν ὑπὸ πλήθους. μετὰ δὲ ταῦτα Μακαρεὺς τὸ γένος ὢν Ἕλλην καὶ τὸ πλῆθος τῆς χώρας
3 κατοικήσας, κατῴκησεν αὐτήν. ὁ δὲ Μακαρεὺς οὗτος μὲν Κρόνου τοῦ Διὸς ὡς φασιν Ἑλληνικὸς καὶ ἄλλοι τινὲς τῶν ποιητῶν ἱστοροῦσιν ὁ ὢν Ἕλλην τῷ τότε μὲν [illegible] ὁ Ἀχαιὸς καλούμενος. εἶχε δὲ λαοὺς τρεῖς, τοὺς μὲν Ἴωνας, τοὺς δ' ἐξ ἄλλων ἐθνῶν πολλῶν
4 συνῳκισμένους. καὶ τὸ μὲν πρῶτον τὴν Λέσβον κατῴκει· μετὰ δὲ ταῦτα καὶ πολλὰ ἔτη μόνος διὰ τὴν ἀρετὴν τῆς γνώμης καὶ τὴν ἄλλην ἐπιείκειαν τε καὶ δικαιοσύνην τὰς συνόντας γνώμας κατεκόσμει, καὶ διεμέριζε τὴν χώραν ἔρημον
5 οὖσαν. κατὰ δὲ τούτους τοὺς χρόνους Ἕλληνος ὁ Δευκίωνος τοῦ Αἰόλου τοῦ Ἰαπετοῦ κατὰ τὴν πόλε-

[illegible] at this point to mention about Lesbos. This island has been [illegible] a country [illegible] at [illegible] of many [illegible] [illegible] to which [illegible] was [illegible] Pelasgians and in the following manner. Aeolus, the son of Hellen, who was king of the Pelasgians of Argos, sent a portion of his [illegible] and [illegible] there. At the outset he [illegible] the Pelasgians who had [illegible], but later he crossed over to Lesbos, which was [illegible] the land among [illegible], and [illegible] the island which had [illegible] been [illegible] Pelasgia after the people who had settled it. And some generations later after the death of Deucalion, but [illegible] place [illegible] [illegible] and it came to pass that Lesbos was [illegible] and demolished by the ravage of waters. And after these events Macareus came to the island and [illegible] the [illegible] of the island he made his home [illegible]. This Macareus was the son of [illegible] the son of Zeus as [illegible] and certain other poets state, and was a native of [illegible] in what was [illegible] but is now called Arcadia. The [illegible] which had been [illegible] from here and there [illegible] being [illegible] also he sent those who had [illegible] to him from [illegible] [illegible]. Now at first Macareus made his home in Lesbos, but after he had [illegible] [illegible] of the fortunes of the island and [illegible] and [illegible] [illegible] [illegible] and [illegible] the island [illegible] and [illegible] and [illegible] was [illegible]. And it was during this time that Lesbos, the son of Lapithes, the son of Aeneas, the

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] had suffered great and [illegible] at these hands of the Greeks. [illegible] and a post-[illegible] of the [illegible] side of the air. [illegible] and [illegible] with greater and greater [illegible] and they [illegible] the [illegible] of every

[illegible] δὲ καὶ μεγάλων ἐπωνυμίαν κτῆσιν,
τῆς κατοικίας τῶν [illegible] ἀπὸ τῆς γενομένης τῶν
5 [illegible] ἔτι δὲ φασὶ αὐτὸν μεγάλων
πόλεων ἐπωνυμίαν ἀπὸ Μακεδόνων[1] τῶν πολλῶν
δυναστευόντων αὐτῶν[2] κατὰ δὲ τὰ προειρη-
μένα [illegible] ἐπίσημα μάλιστα τῶν
ἔργων τῶν πεπραγμένων ὑπὸ τοῦ ἥρωος κατὰ τοὺς ἀρχαίους
χρόνους, ἀλλὰ καὶ κατὰ τὴν ἡμετέραν γενεὰν
6 ἀκμὴν τῶν χρόνων καὶ τόπων [illegible] ἐπὶ δὲ
αὐτῶν ἐρεῖν ἀναλαμβάνομεν, κατὰ λόγον ἀκολουθοῦν-
τες καὶ πρὸς εἴπομεν ἀεὶ ἐνδιαμένοις. [illegible] δὲ
ὁ Μακεδὼν ἐν τῇ ἱερᾷ βασιλείᾳ [illegible]
πολλὰ τῶν [illegible] ἀφηγούμενος ἐπὶ τοῦτο ἀνεμάσσε
ὁ αὐτὸν λόγον ἀπὸ τῆς τοῦ ἥρωος δυνάμεως καὶ
εἶναι θεῖος τὴν προσηγορίαν.

31 Ἔστιν δὲ τῆς κατὰ τὴν Λιβύην ἀποικίας
[illegible] τῆς [illegible] τῆς πόλεως τῆς ἀφο-
μοιωμένης [illegible] κατοικίσεσθαι τὴν τῶν
τόπων [illegible] ἐν τῷ μὲν Κλείτου τοῦ [illegible]
ὀνόματος Κλείτου τῆς δὲ τῆς Τριτωνίδος, ὅπερ ὁ [illegible]
9 μὲν δὲ [illegible] ὄντα [illegible] καὶ
τὴν ὄψιν δὲ τῆς ἀπόρας πόλεως [illegible]
κατοικίσεσθαι [illegible] ἀπὸ τῆς [illegible]
[illegible] ὁ αὐτὸς τοῦ ὑπ'
αὐτῶν [illegible] καὶ [illegible] ἐν αὐτῇ πόλει,
ὑπόμνημα ἐξ αὐτοῦ [illegible] πολλοὺς
δὲ κόλπους καὶ πολλὰ τῶν ἐν χωρίοις εἰκόνας
ἔχον μὲν μεγάλης ἀπολαύσεις ἐπιγράμματα, τελευτῶντας

[1] [illegible] Μακεδόνων [illegible] by Wurm.
[2] [illegible] ὑπὸ τῶν [illegible] Ω, [illegible] τῶν ABLc, [illegible] by de la

Consequently they have been given the name Lands of the Blessed, the assurance they enjoy of good things corresponding the reason for the epithet. [illegible] were are [illegible] who say that they were given the name Lands of the Blessed [illegible] Macarenes since he [illegible] were the [illegible] [illegible] And speaking generally, the islands we have mentioned be [illegible] for supposing that of their neighbours [illegible] in our own age, he being as they are the Island of [illegible] richness of [illegible] and [illegible] of [illegible] good reason [illegible] that [illegible] what [illegible] they are [illegible] As for Macarenes himself, since he was king of Lesbos he [illegible] a law which [illegible] much to the [illegible] and he [illegible] the law [illegible] Lesbos [illegible] the name after [illegible] strength and courage of that beast.

83. When a weak relative had [illegible] after the settlement of Lesbos, the island known as Lesbos came to be inhabited in somewhat the following manner. Lesbos was a son of Lycaon, who had been king of Crete in the [illegible] and was a man who had gained renown because of both his achievements [illegible] together counsels and being as he been the man and responsible to it he raised an unfinished wooden [illegible] Lesbos [illegible] he persuaded out in a [illegible] and [illegible] a city on it which he named Lesbos after himself. And since he governed [illegible] and conferred many benefactions upon the [illegible] during his life time he was in high favour and upon his death

[1] [illegible] after [illegible] doubted by [illegible]

δ' ἀθανάτων τιμῶν ἠξιώθη καὶ γὰρ τέμενος αὐτοῦ κατεσκευασαν καὶ θυσίαις ὡς θεὸν ἐτίμων, ἃς διετέλουν θύοντες μέχρι τῶν νεωτέρων καιρῶν

4 Οἱ παραλειπτέον δ' ἡμῖν περὶ τῶν παρὰ τοῖς Τενεδίοις μυθολογουμένων περὶ τοῦ κτίσαντος τὴν πόλιν Τέννου. Κύκνον γάρ φασι τὸν πατέρα πιστεύσαντα γυναικὸς διαβολαῖς ἀδίκοις τὸν υἱὸν Τέννην εἰς λάρνακα θέντα καταποντῶσαι· ταύτην δ' ὑπὸ τοῦ κλύδωνος φερομένην προσεκχθῆναι τῇ Τενέδῳ, καὶ τὸν Τέννην παραδοξῶς σωθέντα θεῶν τινος προνοίᾳ τῆς νήσου βασιλεύσαι, καὶ γενόμενον ἐπιφανῆ διὰ τὴν δικαιοσύνην καὶ τὰς ἄλλας ἀρετὰς τυχεῖν ἀθανάτων τιμῶν· κατὰ δὲ τὰς τῆς μητρυιᾶς διαβολὰς αὐλητοῦ τινος ψευδῶς καταμαρτυρησάντος, νόμιμον ἔθεντο μηδένα αὐλητὴν
5 εἰς τὸ τέμενος εἰσιέναι· κατὰ δὲ τοὺς Τρωικοὺς χρόνους Ἀχιλλέως τὸν Τέννην ἀνελόντος καθ' ὃν καιρὸν ἐπόρθησαν οἱ Ἕλληνες τὴν Τένεδον, νόμον ἔθεσαν οἱ Τενέδιοι μηδένα ἐξεῖναι ἐν τῷ τεμένει τοῦ κτίστου ὀνομάσαι Ἀχιλλέα. περὶ μὲν οὖν τῆς Τενέδου καὶ τῶν ἐν αὐτῇ τὸ παλαιὸν οἰκησάντων τοιαῦτα μυθολογοῦσιν.

84 Ἐπεὶ δὲ περὶ τῶν ἀξιολογωτάτων νήσων διήλθομεν, περὶ τῶν ἐλαττόνων ἀναγράψομεν. τῶν γὰρ Κυκλάδων νήσων τὸ παλαιὸν ἐρήμων οὐσῶν Μινως ὁ Διὸς καὶ Εὐρώπης, βασιλεύων τῆς Κρήτης καὶ μεγάλας δυνάμεις ἔχων πεζάς τε καὶ ναυτικάς,

[illegible] modern times.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

master of the sea and sent forth from Crete many colonies, and he settled the greater number of the Cyclades, portioning the islands out by lot among his sons, and he seized no small part of the coast of Asia.[1] And this is the reason why both the harbours on the islands and on the coast of Asia have the same designation as those of Crete, being called "Minoan." Since the power of Minos advanced to great heights, and he was jealous of his brother Rhadamanthys because of his fame for righteousness and wishing to get him out of the way, he sent him off to the most distant parts of his kingdom. Rhadamanthys went to the islands which lie off Ionia and Caria, spending his time there, and caused Erythrus to found the city which bears his name[2] in Asia, and he established Oenopion, the son of Minos' daughter Ariadnê, as master of Chios. Now these events took place before the Trojan War, and after Troy was taken the Carians steadily increased their power and became masters of the sea, and taking possession of the Cyclades some of the islands they appropriated to themselves, expelling the Cretans who had their homes on them, but in some islands they settled jointly with the Cretans who had been the first to dwell there. And at a later time, when the power of the Greeks increased, the major part of the Cyclades came to be inhabited by them, and the Carians, who were barbarians, were driven out of them. But of these matters we shall give a detailed account in connection with the appropriate period of time.

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[1] *i.e.* Asia Minor.

[2] Erythrae.

FRAGMENTS OF BOOKS VI VIII

FRAGMENTA LIBRI VI

[Τῶν βίβλων ἡμῖν ἓξ μὲν αἱ πρῶται περιέχουσι τὰς πρὸ τῶν Τρωικῶν πράξεις καὶ μυθολογίας, καὶ τούτων αἱ μὲν προηγούμεναι τρεῖς τας βαρβαρικάς, αἱ δ' ἑξῆς σχεδον τας τῶν Ἑλλήνων ἀρχαιολογίας (Diodorus, I. 4. 6.)]

1 Ταῦτα ὁ Διόδωρος ἐν τῇ τρίτῃ τῶν ἱστοριῶν ὁ δ' αὐτὸς καὶ ἐν τῇ ἕκτῃ ἀπο τῆς Εὐημέρου τοῦ Μεσσηνιου γραφῆς ἐπικυροῖ τὴν αὐτὴν θεολογιαν, κατὰ λέξιν ὧδε φασκων·

2 Περὶ θεῶν τοιυν διττὰς οἱ παλαιοὶ τῶι ἀνθρώπων τοῖς μεταγενεστεροις παραδεδώκασιν ἐννοίας. τοὺς μεν γὰρ ἀιδιους καὶ ἀφθάρτους εἶναι φασιν, οἷον ἥλιόν τε καὶ σελήνην καὶ τὰ ἄλλα ἄστρα τὰ κατ' οὐρανόν, προς δὲ τούτοις ἀνέμους καὶ τοὺς ἄλλους τοὺς τῆς ὁμοιας φυσεως τουτοις τετευχότας· τουτων γὰρ ἕκαστον ἀΐδιον ἔχειν τὴν γένεσιν καὶ τὴν διαμονὴν· ἑτερους δε λέγουσιν ἐπιγειους γενεσθαι θεους, διὰ δὲ τὰς εἰς ἀνθρώπους εὐεργεσιας ἀθανάτου τετευχότας τιμῆς τε καὶ δόξης, οἷον Ἡρακλέα, Διονυσον, Ἀρισταῖον, καὶ τους ἄλλους
3 τοὺς τούτοις ὁμοίους· περὶ δὲ τῶν ἐπιγείων θεῶν πολλοὶ καὶ ποικίλοι παραδέδονται λόγοι παρὰ τοῖς ἱστορικοῖς τε καὶ μυθογράφοις· καὶ τῶν μὲν ἱστορικῶν Ευήμερος ὁ τὴν ἱερὰν ἀναγραφὴν

FRAGMENTS OF BOOK VI

[illegible] and between [illegible] the Trojan War. The first three setting forth the genealogies of the Thracian gods and the next three about the wanderings [illegible] of the Greeks.

1. The foregoing [illegible] Thracian [illegible] Book of [illegible] genealogy. And the same writer in the sixth Book as well [illegible] the same view regarding the gods [illegible] of Hesiod and among the following words:

"As regards the gods [illegible] men of ancient times have handed down to us by [illegible] different [illegible] of the gods. They say [illegible] such as the sun and the moon and the other stars of the heavens, and the winds as well and whatever else pertains to nature [illegible] of each of these the genesis and [illegible] are [illegible] everything to everything. But the other gods we are told were heroes who attained to immortal honour and fame because of their [illegible] to mankind, such as Heracles, Dionysus, Asclepius and the others who were like them. Regarding these heroic gods poets and various accounts have been handed down by the writers of history and of genealogy, of the heroes and Dionysus who compared the Sacred

[illegible] Stoic, in which [illegible] proceeds to give the [illegible] regarding the origin of the gods.

[illegible]

[illegible] δύο δυνάμεσιν· τῶν δὲ μεθ' [illegible]
[illegible] Ὁμήρου καὶ Ἡ[illegible]ου καὶ [illegible] τρίτον καὶ ἄκρον
τοῦτον τετραπλασιόστερον μέτρον [illegible] θεῶν τε
[illegible] τῶν δὲ τῶν ἀμφοτέρων [illegible]
μενα [illegible] ἐπιμέρειαν [illegible]
μενοι τῆς συμμετρίας.

4 Ἡ μὲν οὖν, φίλοι γενόμενοι Καυκασίων
τοῦ Διονύσου καὶ διὰ τούτου πρωτεύοντες τῶν
βασιλέων τινὰς χρείας καὶ μεγάλας δόξαν,
φίλοι ἀπεφήνατο κατὰ τὴν μεσόγειαν καὶ
τὸν ὠκεανόν· ἐκπλεύσαντα γὰρ αὐτὸν ἐκ τῆς Λιβύ-
μνης Ἀμ[illegible]ς [illegible] τῶν φίλων δὲ κατεστῶ-
τῶν τινάς, καὶ πρωτεύοντας αὐτῆς φιλο-
γένειαν, ὧν μιᾶς ὑπάρχουσα τῆς ἀποικουμένης Ἰου-
χάνας· ἐν δὲ τῇ τελευταίᾳ τῆς ἀποικίας Πανταῦρος
τινὰ [illegible] διαφέροντος καὶ τοῦ ἄνου τιμῆς
μεταλαμβανόντος· ὅτι αὐτὸς καὶ [illegible]
5 λόγοις ἀρετῶν τε καὶ χαρίτων [illegible] εἶναι δὲ καὶ
τὸν [illegible] θεῶν καὶ ἄνδρα φίλον θαυμα-
ζόμενον [illegible] τῶν ἀρχόντων καὶ τῶν τῆς
κατοικίας πολιτῶν· [illegible] ὧν τὰ κατὰ
μέρος ἐν τοῖς περὶ τούτου [illegible]
6 εἶναι δ' ἐν αὐτῇ κατὰ τὸν λόφον [illegible]
ὑπόθεσιν [illegible] Τρ[illegible] [illegible]
[illegible] αὐτὸ [illegible] τῆς οἰκου-
7 μένης [illegible] ὅτι κατὰ [illegible] ὧν ἐν
τούτῳ τῷ κόσμῳ [illegible] χρείας, ἐν ᾗ τῆς
Ἰουχάνας [illegible] γενομένας τὰς
τοῦ [illegible] καὶ Ἡρακλέους καὶ [illegible]
[illegible]

Identity uncertain, but [illegible] possibly [illegible]

History, has written a special treatise about them, while of the writers of myths Homer and Hesiod and Orpheus and the others of their kind have invented rather monstrous stories about the gods; but we, for our part, shall endeavour to run over briefly the accounts which both groups of writers have given, aiming at due proportion in our presentation.

Now Euhemerus, who was a friend of King Cassander[1] and was required by him to perform certain affairs of state and to make great journeys abroad, says that he travelled southward as far as the ocean; for setting out from Arabia the Blest he voyaged through the ocean for a considerable number of days and was carried to the shore of some islands in the ocean, one of which bore the name of Panchaea. On this island he saw the Panchaeans who dwell there, who excel in piety and honour the gods with the most magnificent sacrifices and with remarkable votive offerings of silver and of gold. The island is sacred to the gods, and there are a number of other objects on it which are admired both for their antiquity and for the great skill of their workmanship, regarding which severally we have written in the preceding Books.[2] There is on the island, situated upon an exceedingly high hill, a sanctuary of Zeus Triphylius, which was established by him during the time when he was king of all the inhabited world and was still in the company of men. And in this temple there is a stele of gold on which is inscribed in summary, in the writing employed by the Panchaeans, the deeds of Uranus and Cronus and Zeus.

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[1] The first to become king of Macedonia after the death of Alexander [illegible] he became sole king [illegible].

[2] Cp. Book 5. 41-46.

8 Μετὰ ταῦτά φησι πρῶτον Οὐρανὸν βασιλέα γεγονέναι, ἐπιεικῆ τινα ἄνδρα καὶ εὐεργετικὸν καὶ τῆς τῶν ἄστρων κινήσεως ἐπιστήμονα, ὃν καὶ πρῶτον θυσίαις τιμῆσαι τοὺς οὐρανίους
9 θεούς διὸ καὶ Οὐρανὸν προσαγορευθῆναι υἱοὺς δὲ αὐτῷ γενέσθαι ἀπὸ γυναικὸς Ἑστίας Τιτᾶνα[1] καὶ Κρόνον, θυγατέρας δὲ Ῥέαν καὶ Δήμητρα Κρόνον δὲ βασιλεῦσαι μετὰ Οὐρανόν, καὶ γήμαντα Ῥέαν γεννῆσαι Δία καὶ Ἥραν καὶ Ποσειδῶνα τὸν δὲ Δία διαδεξάμενον τὴν βασιλείαν γῆμαι Ἥραν καὶ Δήμητρα καὶ Θέμιν, ἐξ ὧν παῖδας ποιήσασθαι Κουρῆτας μὲν ἀπὸ τῆς πρώτης, Περσεφόνην δὲ ἐκ τῆς δευτέρας, Ἀθηνᾶν δὲ
10 ἀπὸ τῆς τρίτης. ἐλθόντα δὲ εἰς Βαβυλῶνα ἐπιξενωθῆναι Βήλῳ, καὶ μετὰ ταῦτα εἰς τὴν Παγχαίαν νῆσον πρὸς τῷ ὠκεανῷ κειμένην παραγενόμενον Οὐρανοῦ τοῦ ἰδίου προπάτορος βωμὸν ἱδρύσασθαι, κἀκεῖθεν διὰ Συρίας ἐλθεῖν πρὸς τὸν τότε δυνάστην Κάσιον,[2] ἐξ οὗ τὸ Κάσιον ὄρος ἐλθόντα δὲ εἰς Κιλικίαν πολέμῳ νικῆσαι Κίλικα τοπάρχην, καὶ ἄλλα δὲ πλεῖστα ἔθνη ἐπελθόντα παρὰ πᾶσιν τιμηθῆναι καὶ θεὸν ἀναγορευθῆναι.

11 Ταῦτα καὶ τὰ τούτοις παραπλήσια ὡς περὶ θνητῶν ἀνδρῶν περὶ τῶν θεῶν διελθὼν ἐπιφέρει λέγων· καὶ περὶ μὲν Εὐημέρου τοῦ συνταξάμενου τὴν ἱερὰν ἀναγραφὴν ἀρκεσθησόμεθα τοῖς ῥηθεῖσι,

[1] So Dindorf. Ιδαν. [2] Κάσιον Eusebius.

"Euhemerus goes on to say that Uranus was the first to be king, that he was an honourable man and beneficent, who was versed in the movement of the stars, and that he was also the first to honour the gods of the heavens with sacrifices, whereupon he was called Uranus or 'Heaven.' There were born to him by his wife Hestia two sons, Titan and Cronus, and two daughters, Rhea and Demeter. Cronus became king after Uranus, and marrying Rhea he begat Zeus and Hera and Poseidon. And Zeus, on succeeding to the kingship, married Hera and Demeter and Themis, and by them he had children, the Curetes by the first named, Persephonê by the second, and Athena by the third. And going to Babylon he was entertained by Belus, and after that he went to the island of Panchaea, which lies in the ocean, and here he set up an altar to Uranus, the founder of his family. From there he passed through Syria and came to Casius, who was ruler of Syria at that time, and who gave his name to Mt. Casius.[1] And coming to Cilicia he conquered in battle Cilix, the governor of the region, and he visited very many other nations, all of which paid honour to him and publicly proclaimed him a god."

After recounting what I have given and more to the same effect about the gods, as if about mortal men, Diodorus goes on to say: "Now regarding Euhemerus, who composed the *Sacred History*, we

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[1] Jebel el Akra, a mountain nearly 6000 feet high on the coast a little to the south of the mouth of the Orontes; it is the most conspicuous landmark of North Syria, its summit commanding a view of [illegible] the [illegible]. Hence [illegible] mountain [illegible] from the earliest [illegible] of the [illegible]. It is the "Mount Casius" of classical writers.

τὰ δὲ παρὰ τοῖς Ἕλλησι μυθολογούμενα περὶ θεῶν ἀναλαβόντες Ἡσίοδόν τε καὶ Ὅμηρον καὶ Ὀρφέα τινὰ μιμούμενοι συντόμως ἐπιδράμωμεν εἰθ' ἑξῆς ἐπιφανεστάτας τῶν παλαιῶν μυθολογίας Eusebius *Praeparatio evangelica*, 2 2 [illegible],

2 Περὶ ὧν ἐν ταῖς συγγραφαῖς αὐτοῦ λέγει καὶ ὁ Διόδωρος ὁ σικελιώτης ταῦτα, ὅτι δίκαιοι γεγονασιν οἱ θεοὶ, οὐσίας οἱ ἄνθρωποι ὡς νομίζοντες δι' εὐεργεσίαν ἀθανάτους προσηγόρευον τιμὰς δὲ καὶ ἀναθήματα προσηγόρευον δόγματα κρατήσαντας χώρας Malalas, p. 54 [1]

3 Διόδωρος δὲ λέγει κατὰ μύθους ἱστορίαν Ξάνθον καὶ Βαλιὸν Τιτᾶνας εἶναι πρότερον, βασιλεῖς δὲ τοῦ Δι Ξάνθου μὲν Ποσειδῶνος ἀνέρος ὄντος, Βαλιὸν δὲ Διὸς καὶ ἐν τῇ μάχῃ αἰχμὴν μεταλαβόντας τῆς μορφῆς, οἷα αἰδόμενοι ὀνόματα ὑπὸ τῶν ἀθανάτων ἔτυχον, καὶ γενέσθαι τὴν αὐτῶν αἰχμὴν καὶ εἶναι τούτοις τοῖς τῷ Πηλεῖ δοθέντας δόρατα, φησὶ καὶ Ξάνθος μαρτυρεῖ τῷ Ἀχιλλεῖ τὸν θάνατον Eustathius, *Commentary on the Iliad*, Book iv, p 119 [2]

4 Saturnum Phoenices ante omnes refert coronatum, Iovem Diodorus post devictos Titanas hic primum et ceteris honoratum dat et Priapo tarnam vitem et Aesculapio serpentem ex aere et Isidi genimina Vulcani ac post Liberi munus, postea sidus Tertullian, *On the Crown*, 13 [3],

[1] Ed. Gifford, Oxford, 1903.
[2] Ed. Dindorf, Bonn, 1831
[3] Ed. Reifferscheid, Leipzig, 1915-30 [4] Ed. Marra, 1927

[1] The heroes of Achilles' *Iliad*, 16 400,
[2] Between Zeus and the Titans.

shall not content with what has been said, and shall endeavour to run over briefly the names which [illegible] gods, [illegible] by Hesiod and [illegible] Pherecydes [illegible] how [illegible] the poets [illegible] them.

2 According to Hesiod, the three [illegible] Tartarus and Eros [illegible] gods whom men were wont to address as [illegible], considering them to be so because of their benefactions, had indeed been born human beings, but that certain of them had received the apotheosis they have after the lands they conquered.

3 Herodotus also following the account preserved in the poems [illegible] Hesiod, [illegible] Zeus Xenios as a contraction of Pheretrios and Herios of Zeus, and in the oracle[1] [illegible] that the [illegible] might be changed [illegible] were ordained to be made by [illegible] between the Titans and their request was granted, and it was these powers which were given to Pluto. This [illegible] Herodotus says why [illegible] to pronounce his death to Achilles.

4 Pherecydes records that Saturnus was he first, before all others, to wear a crown, and Herodotus states that, after he had defeated the Titans, Jupiter was crowned by the rest with the same [illegible] the same writer gives crown to Proteus [illegible] and to Arcadia a wreath made of gold and precious stones from India, this wreath becoming also a distinction of Venus, and crown of Ceres, and later a constellation.[1]

[1] The [illegible] of the Herdsmen [illegible] Zeus, 3 [illegible] Mosom. 8, 174 R.

5 Ὁ δὲ ἀδελφὸς Νινου Πίκος ὁ καὶ Ζεὺς ἐβασίλευσεν τῆς Ἰταλίας, ἔτη ρκ' κρατῶν τῆς δυνάμεως. ἔσχε δὲ υἱοὺς καὶ θυγατέρας πολλὰς ἀπὸ τῶν εὐπρεπεστάτων γυναικῶν· καὶ γὰρ καὶ μυστικὰς φαντασίας ποιῶν τινας καὶ ὑποκρίσεις αὐτὰς αἷς γυναῖκες καὶ ὡς θεὸν
2 αὐτὸν εἶχον, φθειρόμενοι ὑπ' αὐτοῦ. ἔσχε δὲ ὁ αὐτὸς Πίκος ὁ καὶ Ζεὺς υἱὸν ὀνόματι Φαῦνον, ὃν καὶ Ἑρμῆν ἐκάλεσαν εἰς ὄνομα τοῦ πλανήτου
3 ἀστέρος· μέλλων δὲ τελευτᾶν ὁ Ζεὺς ἐκέλευσε τὰ λείψανα αὐτοῦ τεθῆναι ἐν τῇ Κρήτῃ ποιῶν καὶ κτίσαντες αὐτῷ ναὸν οἱ αὐτοῦ παῖδες ἔθηκαν αὐτὸν ἐκεῖ· ὅπερ μένει ἕως τοῦ νῦν μέχρι τῆς σήμερον, ᾧ καὶ ἐπιγέγραπται, Λιβάδε κατάκειται Πίκος, ὃν καὶ Δία καλοῦσι· περὶ οὗ συνεγράψατο Διόδωρος ὁ σοφώτατος χρονογράφος. (From the *Chronicle* of Joh. of Antioch, in Cramer, *Anecd. Paris.* 2, p. 235.[1])

6 Ὅτι παραδίδοται Κάστωρ καὶ Πολυδεύκης οἱ καὶ Διόσκοροι, πολὺ τῶν ἄλλων ἀρετῇ διενεγκεῖν καὶ συστρατεῦσαι τοῖς Ἀργοναύταις ἐπιφανέστατα· πολλοῖς δὲ δεομένοις ἐπικουρίας βεβοηθήκασι· καθόλου δὲ ἐπ' ἀνδρείᾳ καὶ στρατηγίᾳ, πρὸς δὲ τούτοις δικαιοσύνῃ καὶ εὐσεβείᾳ,[2] παρὰ πᾶσι σχεδὸν ἀνθρώποις ἔσχον δόξαν, ἐπιφανεῖς βοηθοὶ τοῖς παρὰ λόγον κινδυνεύουσι γινόμενοι· διὰ δὲ τὴν ὑπερβολὴν τῆς ἀρετῆς

[1] J. A. Cramer, *Anecdota Graeca e codd. mss. bibl. Paris.* Oxford, 1839–41.
[2] So L; ουσι ἀνδρείᾳ καὶ δικαιοσύνῃ στρατηγίᾳ καὶ εὐσεβείᾳ.

5 [illegible] brother Pieros who was also called *Zeus* because king of Italy, reigning over it for one hundred and twenty years. And he had many sons and daughters by the most comely women; for he assumed in many cases mysterious objects when assuming them. And most women, when they were being delighted by him, looked upon him as a god. The same Pieros who was also called *Zeus* had a son named Lacinus, whom he also called Hercules for the name of the wandering star.[1] And when *Zeus* was on the point of death he gave orders that his remains be laid away on the island of [illegible] and it was from that such a temple there in which they are [illegible]. Nevertheless, even to the present day, and it bears the inscription.

Here also Lycus whom men also call *Zeus* Lycaeus, the most ancient chronographer, has [illegible] an account of the Pieros.

6 According to tradition Aetor and Pyrodemus, who were also known as the Lycaeus, far surpassed all other men in valour and gained the greatest distinction in the campaign in which they took part with the Arcadians, and they have come to the aid of many who have stood in need of succour. And among gifts [illegible] they made [illegible] and also as gatherers and their justice and piety as well have won them fame among posterity all men since then means their appearance as helpers of those who for little unexpected period.[2] Moreover because of their exceptional valour they have been

[1] [illegible] of Eudoxus and other [illegible] to note in Pieros [illegible] Hercules [illegible] Diodorus, [illegible]

[2] [illegible]

[3] [illegible] to mentions in stories, cf. Book [illegible] 3, and note

Διος μόνον νενομίσθαι, καὶ ἐξ ἀνθρώπων μετατάντας τιμῶν τυχεῖν ἀθανάτων.

2 Ὅτι Ἑπτάπους βασιλεὺς Σικυώνος τοὺς θεοὺς εἰς μοχθηρὰ προκαλούμενος τὰ τεμένη καὶ τοὺς βωμοὺς αὐτῶν ἐλυμαίνετο.

3 Φασὶ τὸν Σισύφου πανουργίᾳ καὶ φιλοτεχνίᾳ διενεγκεῖν τῶν ἄλλων, καὶ διὰ τῆς ἱεροσκοπίας ἅπαντα εἰδέναι καὶ προλέγειν τοῖς ἀνθρώποις.

4 Ὅτι ὁ Σαλμωνεὺς ἀσεβὴς καὶ ὑπερήφανος ἦν καὶ τὰ θεῖα διέπαιζε, τὰς δὲ αὐτοῦ πράξεις ὑπερέχειν τῶν τοῦ Διὸς ἀπεφαίνετο· διὸ καὶ κατασκευάζων διὰ τινος μηχανῆς φόβον ἐξέπλησσε καὶ μιμούμενος τὰς βροντὰς ἐβρόντα· καὶ οὔτε θυσίας οὔτε παιγνίας ἐτέλει.

5 Ὅτι ὁ αὐτὸς Σαλμωνεὺς ἔσχε θυγατέρα Τυρώ, ἣτις διὰ τὴν λευκότητα καὶ τὴν τοῦ σώματος μαλακότητα ταύτης τῆς προσηγορίας ἔτυχεν (Const. Exc. 2 1, pp. 210-11).[1]

7 Οὗτος γὰρ αὐτὸς ὢν καὶ ὑπερήφανος ὁ Σαλμωνεὺς τὰ μὲν θεῖα διέπαιζεν, τὰς δὲ αὐτοῦ[2] πράξεις ὑπερέχειν τῶν τοῦ Διὸς ἀπεφαίνετο· διὸ καὶ κατασκευάζων διὰ τινος μηχανῆς φόβον ἐξέπλησσε καὶ μιμούμενος τὰς βροντὰς ἑαυτὸν ἀπεφαίνετο μείζων βροντῶσαι τοῦ Διός· καθόλου δὲ καταγελῶν τῶν θεῶν οὔτε θυσίας οὔτε παιγνίας τούτοις συνετέλει, καθάπερ οἱ λοιποὶ
2 δύνασθαι ποιεῖν οἰόμενοι.[3] ἔγνετο δὲ αὐτοῦ μονογενὴς θυγατὴρ Τυρώ, ἣν διὰ τὴν τοῦ σώματος

[1] *Excerpta Historica Jussu Imp. Constantini Porphyrogenniti Confecta*, ed. Boissevain de Boor, Reifferscheid, 1906 ff.
[2] [illegible] αὐτοῦ
[3] [illegible] omnibus deleted by Vogel.

judged to be sons of Zeus, and when they departed from among mankind they attained to immortal honours.

Iphicrates, the king of Sicyon, changed the gods to [illegible] and renamed their sanctuaries and altars.

Sisyphus, we are told, exceeded all other men in knavery and ingenuity, and by means of his skill in divination by inspection of entrails he discovered everything that was to happen and foretold it to mankind.

Salmoneus was impious and arrogant and made it his practice to ridicule the divinity, and he designed the [illegible] erected a brass house of Zeus. Consequently he used to make a terrible noise by means of a machine he contrived and to imitate in this way peals of thunder, and he would celebrate neither sacrifices nor festivals.[1]

The same Salmoneus had a daughter named Tyro,[2] who received this name by reason of the whiteness and softness of her body.

For Salmoneus, being impious and arrogant, made it his practice to ridicule the divinity and to declare that his achievements exceeded those of Zeus, consequently he used to make a tremendous noise by means of a machine he contrived and by imitating claps of thunder he would declare that he had thundered more loudly than Zeus. Speaking generally, in his mockery of the gods he would celebrate neither sacrifices nor festivals in their honour, as the other rulers were accustomed to do.[3] And there was born to him an only daughter, Tyro, to whom he

[1] Cf. Book [illegible]
[2] [illegible] "cheese."
[3] This last clause may have been added by the excerptor.

μαλακότητα καὶ τὴν τοῦ χρώματος λευκότητα
3 ταύτης τῆς προσηγορίας τύχωσιν· ταύτης δὲ
διὰ τὸ κάλλος ἐρασθεὶς Ποσειδῶν, καὶ μιγεὶς
αὐτῇ παῖδας ἐγέννησε Πελίαν καὶ Νηλέα. Δαλ-
μωνεὺς δ' ἀπιστῶν εἰ Ποσειδῶν[1] εἴη ὁ ταύτης
τὴν παρθενίαν λύσας, κακουργῶν διέτελει τὴν
Τυρώ, τέλος δὲ διὰ τὴν ἀσέβειαν δίκας τινὰς
4 τῷ δαίμονι κεραυνωθεὶς ὑπὸ τοῦ Διὸς κατέστρεψεν
τὸν βίον· τῶν δὲ ἐκ Ποσειδῶνος καὶ Τυρῶς
γεννωμένων παίδων Πελίας μὲν νεὸς ὢν παντελῶς
ὑπὸ Μιμαντος ἐξέπεσεν ἐκ τῆς πατρίδος καὶ
φύγων μετὰ τῶν φίλων μετὰ τούτων βʹ νήσους
κατεκτήσατο, Ζκιάζον καὶ Πεπαρήθον· ὕστερον
δὲ Λεύκιππος αὐτὸν εὐεργετήσαντος καὶ τῆς
ἰδίας χώρας μεταδόντος ἀπέρριψεν ἐκ τῶν προειρη-
μένων νήσων καὶ τῆς Ἰωλκῶν[2] πόλεως ἐβασιλ-
εύσατο· τούτῳ δὲ θυγατέρες[3] ἐγένοντο πλείους,
αἱ καὶ τὴν ἐπωνυμίαν ἔσχον ἀπὸ τοῦ πατρὸς
Πελιάδες ὀνομασθεῖσαι· καὶ περὶ τούτων τοῖς
ἑξῆς[4] ἀρκεσθησόμεθα. (*Ibid.* *Mueller*, 34
(1611), p. 613)

8 Ὅτι Ἄδμητος ἐπὶ δικαιοσύνῃ καὶ εὐσεβείᾳ
διενέγκας προσφιλὴς θεοῖς ἐγένετο· ἐπὶ τοσοῦτο
δὲ δι' ἀρετὴν τιμηθῆναι, ὥστε τὸν Ἀπόλλωνα
προσκυνοῦντα Δὶ δοῦναι θητεύειν παρὰ τὸν
Ἄδμητον· φασὶ δὲ Ἄλκηστιν τὴν Πελίου θυγα-
τέρα, μόνην τῆς κατὰ τὸν πατέρα ἀσεβείας οὐ

[1] καὶ μιγεὶς Ποσειδῶν added by Vogel to fill a lacuna.
[2] Vogel suggests Ἰωλκῶν or Ἰωλκοῦ.
[3] θυγατέρες suggested by Vogel.
[4] τοῖς ἑξῆς added by Fischer.

[1] Or, better, of Iolcus, in Thessaly. [2] Cp. Book 4. 50 ff.

[illegible]

[illegible]

[illegible]

μεταοχοῦσαν, δοθῆναι γυναῖκα δι' εὐσέβειαν Ἀδμήτῳ.

Ὅτι Μελάμπους εὐσεβείᾳ διενεγκὼν φίλος ἐγένετο Ἀπόλλωνος (*Const. Exc.* 2 (1), p. 211.)

9 Ὅτι φόνον ἀκούσιον φεύγων ὁ Βελλεροφοντης ἦλθε πρὸς Προῖτον πατρικὸν ὄντα ξένον· τὴν δὲ Προιτου γυναῖκα διὰ τὸ κάλλος ἐρασθεῖσαν τοῦ Βελλεροφόντου καὶ μὴ δυναμένην πεῖσαι διαβαλεῖν αὐτὸν πρὸς τὸν ἄνδρα ὡς[1] βιασάμενον αὐτήν. τὸν δὲ Προῖτον ἀνελεῖν μὲν τὸν ξένον μὴ βουληθῆναι, ἀποστεῖλαι δὲ αὐτὸν εἰς Λυκίαν γράμματα φέροντα πρὸς Ἰοβάτην τὸν βασιλέα ὄντα πενθερόν. ὃν κομισάμενον τὴν ἐπιστολὴν εὑρεῖν ἐν αὐτῇ γεγραμμένον ὅπως ἀνέλῃ[2] τὴν ταχίστην τὸν Βελλεροφόντην· ὁ δὲ μὴ βουλόμενος αὐτὸν ἀπολέσαι, τῇ πυρπνοῳ Χιμαίρᾳ ἐκέλευσε συνάψαι μάχην. (*Const. Exc.* 3, p. 197.)

[1] ὡς added by Müller. [2] So Müller: ἀνελῇ.

their father, was given as wife to Admetus because of her piety.

Melampus was a man of exceptional piety and became a friend of Apollo.

9. Bellerophon, who was in exile because of a murder he had unwittingly committed, came to Proetus who exchanged hospitality with his father; and the wife of Proetus became enamoured of Bellerophon because of his beauty, and since she was unable to win him by persuasion she accused him to her husband of having offered violence to her. Now Proetus was unwilling to slay his guest, and so instead he sent him to Lycia, having a written message to Iobates the king, who was his father-in-law. Iobates received the letter and discovered that in it was written that he should slay Bellerophon with all speed; but, being unwilling to put him to death, he commanded him instead to go join combat with the fire-breathing Chimaera.[1]

[1] Cp. the *Iliad*, 6. 152 ff.

FRAGMENTA LIBRI VII

[Ἐν ταῖς μετὰ ταύτας ἑνδεκα τὰς ἀπὸ τῶν Τρωικῶν κοινὰς πράξεις ἀναγεγραφαμεν ἕως τῆς Ἀλεξανδρου τελευτῆς (Diod. 1 4 6]

[Κατὰ τὰς προειρημένας ἑξ βιβλους ἀνεγράψαμεν τας ἀπὸ τῶν Τρωικῶν πραξεις ἕως εἰς τον ὑπὸ τῶν Ἀθηναιων ψηφισθεντα πόλεμον ἐπὶ Συρακοσίους. (Diod 13, 1 2.),

[Ἐν ταῖς πρὸ ταυτης βιβλοις ἀνεγραψαμεν τὰς ἀπο Τροίας ἁλώσεως πραξεις ἕως ἐπι την καταλυσιν τοῦ τε Πελοποννησιακοῦ πολέμου καὶ τῆς Ἀθηναίων ἡγεμονιας, διελθοντες ἔτη ἑπτακοσια ἑβδομηκοντα ἑνια. (Diod. 14. 2. 4.)

1 Καὶ ὁ Ὀρφεὺς ἰσόχρονος τῷ Ἡρακλεῖ ὑπῆρχε,
πρὸ χρονων ὕντες ἑκατον τοῦ Ἰρωικοῦ πολεμου,
ὡς δε Ὀρφεὺς ἐν Λιθικοῖς περὶ αὐτοῦ μοι λέγει,
Ἕλένου τι βραχύτερον ὕστερον εἶναι λέγει,
τουτου μιᾷ δε γενεᾷ Ὅμηρος ὑστεριζει,
ὁ κατα Διονύσιον ἄνδρα τον κυκλογραφον
ἐπὶ τῶν δύο στρατειῶν λεγομενος ὑπαρχειν,

[1] Seven to seventeen inclusive.
[2] i.e. from 1184 B.C. to 323 B.C.
[3] Seven to twelve inclusive
[4] i.e. from 1184 B.C. to 415 B.C.

FRAGMENTS OF BOOK VII

[In the following eleven Books[1] we have written a universal history of events from the Trojan War to the death of Alexander.[2]]

[In the preceding six Books[3] we have set down a record of events from the Trojan War to the war which the Athenians decreed against the Syracusans.[4]]

[In the preceding Books we have set down a record of events from the capture of Troy to the end of the Peloponnesian War and of the Athenian Empire, covering a period of seven hundred and seventy-nine years.[5]]

1 Orpheus was contemporary with Heracles, both of them living one hundred years before the period of the Trojan War; and as I read in the work of Orpheus *On Stones*, where he speaks about himself, he says that he lived just a little after Helenus, and that Homer was one generation after Helenus. And Homer, according to Dionysius the writer of cycles,[6] is said to have lived at the time of two

[1] i.e. from 1184 B.C. to 405 B.C. Athens capitulated in April 404 B.C., but Diodorus' year is the Athenian archon year, in this case July 405 to July 404.

[2] That is, a composer of a collection of legends or poems. Dionysius Skytobrachion ("of the leathern arm") of Alexandria wrote a mythical romance which told about the Amazons, the Atlantians, the Argonauts, and the like. On his use by Diodorus see Book 3. 52. 3 and note.

Θεῖαι Ἑλένης τε τῆς δια τὴν Ἑλένην
Διόδωρος τε συντάγα λέγει Διονύσιος
καὶ ἕτεροι μυριοὶ δέ
(Tzetzes *Hist.* 12 179–88[1])

2 Διόδωρος ἀπολογούμενος τῶν Ὅμηρον περὶ τῆς Ἡρακλείας ἐπὶ τὸν τετελευτηκότα. (Cramer, *Anecd. Paris.* 2, p. 227.)

3 Ὅτι Αἰνεία ἡ τοῦ Διομήδους ἐπὶ τὴν τελευταίαν ἐπιλοιδορίαν τῆς τοῦ συμμάχου εἰκόνος ἦν οὐ δικαίως τὸν συνοικοῦντα προσφέρομενον διὰ τὸ μίσος παρακαλέσαι τοὺς συγγενεῖς πρὸς τὴν κατ' αὐτοῦ τιμωρίαν· τούτους δὲ προσλαβόμενος Αἴνεσον προσφάτως κατεστηκότα τὴν ἐν Μυκήναις βασιλείαν ἐπιστήσας αὐτῷ θάνατον κρίσει, κατηγορήσας ὅτι ξένου πατρὸς ὢν τοὺς μὲν εἰκόνας ἐν τῇ πόλει ἐκβάλειν βουλεύεται, τὸν δὲ συγγενῆ Αἰνείαν τιμᾷ κατοικεῖν· τὴν δὲ δικαίαν πάντα λυμαίνεται φιλίαν ἔστιν τὸν Διομήδην φεύγειν εἰς Ἄργος μετὰ τῶν βουλομένων. (Cramer, *Anecd. Exc.* 3, p. 197.)

4 Ὅτι τὴν Τροίας ἅλωσιν Αἰνείας μετά τινας ἐπαλαιωμένος μέρος τῆς πόλεως τοῖς ἑπομένοις ἤμυνετο· τῶν δὲ Ἑλλήνων ὑποστρεψάντων τοὺς ἀφεστῶτας καὶ συγχωρησάντων ἑκάστῳ λαβεῖν ὅσα δύναιτο τῶν ἰδίων, οἱ μὲν ἄλλοι πάντες ἄργυρον ἢ χρυσὸν ἢ τινα τῆς ἄλλης πολυτελείας εἵλοντο, Αἰνείας δὲ τὸν πατέρα γεγηρακότα τῆς πόλεως
1 ἀρόμενος ἅμα τοῖς ἱεροῖς ἐξέπλευσεν· ἐφ' ᾧ θαυμασθεὶς ὑπὸ τῶν Ἑλλήνων ἀλλὰ τὸν ἐξ οἴκου
2 πάλαι ὁ δυνάμενος τῶν οἰκείων ἐκλεξάμενος· ἀναλομένου δὲ αὐτοῦ τὰ ἱερὰ τὸ πυρκαϊὰ πολὺ μᾶλλον ἐπαινεθεὶς συνῴκει τὴν ἀρετήν, καὶ παρὰ πολε-

expeditions that against Thebes and the one which the Greeks undertook on behalf of Helen. And [illegible] agrees with the [illegible] in [illegible]

2 [illegible] that it never died before the Return of the Heracleidae.

3 Argeia, the wife of Diomedes, fell a-traveling from [illegible] her husband. And when her [illegible] acted unjustly toward her husband and called upon her kinsmen to take vengeance upon him. And then, taking as their leader Agyrrius, who had [illegible] proclaimed himself of the house of Minerva, passed sentence of death upon Diomedes, saying that inasmuch as his father had been a foreigner, he was [illegible] from the city and to settle in her place some of his kinsmen from Aetolia. And since this false charge was generally believed, Diomedes became afraid and fled from Argos, together with any who wished to accompany him.

4 When Troy was taken, Aeneas, together with some other Trojans, seized a part of Troy and held off the [illegible]. And when the Greeks at them dared under a truce and agreed with them that each man might take with him as many of his possessions as he could, so the rest took wives or gold or some other costly [illegible], whereas Aeneas lifted upon his shoulders his father, who was now grown quite old, and bore him away. For this deed he won the admiration of the Greeks and was again given permission to choose out what he would of [illegible] possessions. And when he bore off the household gods, as the poets say he virtue approved,

[1] Ed. Kiessling, Leipzig, 1926.

[2] [illegible]

4 μίαν ἐπιστημασίας τυγχάνουσαν· ἐφάνετο γάρ ὁ ἀνὴρ ἐν τοῖς μεγίστοις κινδύνοις πλείστην φρόνησιν ἐπιδεικνύμενος τῆς τε πρὸς γονεῖς ὁσιότητος καὶ τῆς πρὸς θεοὺς εὐσεβείας· διόπερ φασὶν αὐτῷ συγχωρηθῆναι μετὰ τῶν ὑπολειφθέντων Τρώων ἀναχωρῆσαι τῆς Τροίας μετὰ πάσης ἀσφαλείας καὶ ὅπου βούλεται. (*Const. Etc.* 2 (1), p. 211.)

Age nunc ad alterum harum rerum testem transeamus, Diodorum, inquiunt, qui omnes barbarorum in unum idemque imperium summatim coalescit siquidem et Romanorum historiam septimo huius operis his verbis conscribit:

5 Ἔνιοι μὲν οὖν τῶν συγγραφέων πλανηθέντες ὑπέλαβον τοὺς περὶ τὸν Ἀινείαν καὶ τὸν Ῥωμύλον ἐκ τῆς Αἰνείου θυγατρὸς γενομένους ἐκτίσαι τὴν Ῥώμην· τὸ δ' ἀληθὲς οὐχ οὕτως ἔχει, πολλῶν μὲν ἐν τῷ μεταξὺ χρόνῳ τοῦ τ' Αἰνείου καὶ Ῥωμύλου γενομένων βασιλέων, ἐκτισμένης δὲ τῆς πόλεως κατὰ τὸ δεύτερον ἔτος τῆς ἑβδομηκοστῆς Ὀλυμπιάδος· αὕτη γὰρ ἡ κτίσις ὑστερεῖ τῶν Τρωικῶν ἔτεσι τριακοσίοις πλείοσι τῶν τετρακοσίων καὶ τριάκοντα· 6 Αἰνείας γὰρ μετὰ τὴν ἅλωσιν τῆς Τροίας ἔτεσι τρισὶν παρελθόντεσι παρέλαβε τὴν τῶν Λατίνων βασιλείαν, καὶ κατασχὼν τριετῆ χρόνον

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[1] The *Chronicle* of Eusebius is preserved only in an Armenian version and the Latin text here given is the translation of this version by H. Petermann in the edition of Schoene (Berlin, 1875). But here and in the other passages from the Chronicle the English is drawn from the German translation of the Armenian by Karst in *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte*, vol. 5, pp. 136–39 (Leipzig, 1911). Scant attention has been paid in the trans-

receiving the plaudits even of his enemies, for the man showed that in the midst of the greatest perils his first concern was piety toward parents and reverence for the gods. And this was the reason, we are told, why he, together with the Trojans who still survived, was allowed to leave the Troad in complete safety and to go to whatever land he wished.

Eusebius, *Chronicle*[1]

Let us now turn to another witness to the same affairs, namely, to Diodorus, who gathered in summary form all histories into one and the same clearing-house[2] of knowledge. For he writes of the history of the Romans in his seventh Book, in the following words:

5 Certain[3] historians have assumed, though in error, that the Romulus who was born of the daughter of Aeneas was the founder of Rome. But the truth is otherwise, since there were many kings in the period between Aeneas and Romulus, and the city was founded in the second year of the Seventh Olympiad, and the date of this founding falls after the Trojan War by four hundred and thirty-three years.[4] For three years elapsed after the taking of Troy before Aeneas received the kingship over the Latins; this kingship he held for three years, and

Latin to the Armenian orthography; the proper names have, therefore, unless the variation was marked, been given the familiar Roman form.

[1] Cp. the synopsis of Book I. 1. 3.

[2] This paragraph is found in Syncellus, whose version is preferred by most, although it is also given by Eusebius.

[4] i.e. in 751 B.C. Various dates for the founding of Rome were given by ancient writers: B.C., 753, 752, 751, 749, and 729.

ἐξ ἀθήνησιν ἐλαμβάνετο καὶ τιμῶν ἐτύγχανε δίκαιο-
3 τατα· τὸν δ' ἀρχὴν διαδεξάμενον Ἀσκάνιον υἱὸν
ὄντα Ἄλβαν τὴν νῦν καλουμένην Λατίνην,
ἣν ὠνόμασεν ἀπὸ τοῦ ἀστεροειδοῦς τοῦ τότε μὲν
Ἄλβα καλουμένου, εἶτα δὲ Λατίνου ὀνομα-
6 ζομένου· περὶ δὲ τῆς ἱδρύσεως ταύτης Φίλινος
ὁ τῶν Ῥωμαίων πρεσβύτατος ἱστορίας μὲν
μεθ' ὑπογραφῆς φησιν γὰρ Αἰνεία γενέσθαι λόγον,
τετραπόδων αὐτῷ καταγενομένων τρεῖς ἑκάστου
πόλεως μέλλοντος ὁ αὐτὸς θεὸς ἐν ὕπνοις
τῷ χρηματίσαι λευκὸν, ἀφικνεῖσθαι εἰς τῶν χειρῶν,
καὶ διαγρηγορὼν τρεῖς τινας λόφους, ἐφ' ὧν κομισ-
9 θέντας τοκάδας τριακόντα χοίρους· τὸν δὲ Αἰνείαν
τὸ τε παραδοξότατον θαυμάσαντα καὶ τὸ λόφων
ἀνωνύμων ἐπιγράψαι μὲν ὀνόματα τοῖς τόποις,
ὧν ὄντα δὲ κατὰ τὸν ὕπνον ὑπὸ ἀνέμων διακω-
λυόμενον καὶ συμβουλευόντων μετὰ τριακοντα-
ἔτη κτίσαι, ὅσοσπερ ὁ τῶν τεχθέντων ἀριθμὸς
ἦν, ἀποτελῶν τὴν πρόνοιαν (Georgius Syncellus,
pp. 366–67.[a]

6 Post Aeneam defunctum Ascanius eundem filius
regnum assumpsit, de hoc vero annis λλλ transa-
ctis eidem ait [illegible] e auditione compevit,
et urbem Albam appellavit ad porcae [illegible] rem; nam
Latini secundum suam linguam vocant Albam Albam
vocant, a cuius quoque et nomenclatione impo-
suisse se dicitur Longam quae transiata vocatur
Massa, quoniam latitudine angusta erat et longi-
tudine magna.

[1] So Wesseling: [illegible]
[2] So [illegible]: [illegible]
[3] So Wesseling: [illegible]

then he disappeared from among men and received immortal honours. His son Ascanius succeeded him on the throne and founded Alba Longa, as it is now called, naming it after the river which was then called Alba and now bears the name Liber. As for the name of the city, however, Fabius[1] who wrote a history of the Romans, presents a different story. This is what he says: An oracle was given to Aeneas, stating that a four-footed animal would lead him to the place where he should found a city. And once, when he was in the act of sacrificing a sow, white in colour, which was pregnant, it escaped from his hands and was pursued to a certain hill, where it dropped a farrow of thirty pigs. Aeneas was astounded at this strange happening, and then calling to mind the oracle, he made preparations to found a city on the spot. But in his sleep he saw a vision which strictly forbade him to do so and commanded him to found the city thirty years hence, corresponding to the number of the farrow of pigs, and so he gave up his design.

Upon the death of Aeneas his son Ascanius ascended the throne, and after thirty years he founded a settlement on the hill and gave the city the name of Alba after the colour of the sow, for the Latins call what is white *alba*. Ascanius also added another name, Longa, which translated means "the long," since the city was narrow in width and of great length.

[1] Quintus Fabius Pictor was the first Roman to compose a history of his city, writing it in Greek shortly before 200 B.C.

[a] Ed. Dindorf, Bonn, 1829.

Iisdem addens dicit

7 Askanius urbem regiam Albam fecit et non paucos e circumiacentibus incolis prostravit, vir praecipuus factus est et obiit annis regnans XXXVIII.

8 Postque eius obitum controversia orta est in media multitudine duorum causa de regno inter se invicem contendentium. Iulus enim cum filius esset Askanii, dicebat mihi convenit paternum imperium, et Silvius Askanii frater Aeneaeque et Silvae primae uxoris Latini filius dicebat mihi competit. Id de enim post Aeneae obitum insidiae factae sunt ab Askanio, namque dum adhuc infantulus esset, in monte a quibusdam armentariis educatus, Silvius est dictus ad nomen montis Latinorum, quem Silvam vocitabant. Ex utraque ergo parte disputantibus, multitudinis electione regnum Silvius suscepit. Iulus autem imperio privatus, pontifex maximus constitutus est et quasi secundus rex erat a quo ortam hucusque Iuliam familiam Romae perdurare aiunt.

9 Silvius nihil dignum memoria in imperio egit et obiit, cum regnasset annis XLIX. Cuius imperium filius eiusdem Aeneae accepit, qui cognominatus est Silvius, dominatusque plus quam triginta annos. Post quem Latinus regnavit, qui vocatus est Silvius, annis L. Hic in rebus gerendis et in bello validus

[1] Karst reads "settlements" for "mountains" of the MSS.

[2] So Karst restores the Armenian text which reads "And Silvius, the brother of Ascanius and son of Aeneas and of Dara, the first wife of Latinus, maintained" etc.

[3] i.e. to the time of Diodorus, not of Eusebius.

And he (Dionysius) goes on to say, "Ascanius made Alba the capital of his kingdom and [illegible] to [illegible] number of the [illegible] and he became a famous man and died after a reign of thirty-eight years."

At the end of his period there arose a division among the people because of two men who were contending with each other for the throne. For [illegible] since he was the son of Ascanius maintained "The rule which my father had belonged to me. And Silvius, the brother of Ascanius and, furthermore, a son of Aeneas by Lavinia, the daughter of Latinus, whereas Ascanius was a son of Aeneas by his first wife, who had been a woman of [illegible] extraction." The rule belonged to me. Indeed, after Aeneas' death Ascanius had quarrel against the [illegible] Silvius, since it was while the latter as a child was being reared, because of this [illegible], by certain herdsmen on a mountain that he came to be called Silvius after the name of the mountain which the Latins called Silva. In the struggle of the two [illegible] Silvius finally received the vote of the people and gained the throne. Latinus however, being he [illegible] supreme power was made [illegible] maximus and became a kind of second king, and from him we are told was sprung the Latian gens which exists in Rome even to this day.

Silvius accomplished nothing of note during his reign and died after a rule of forty nine years. He was followed in the kingship by his son Aeneas, who was given the surname of Silvius and reigned over thirty years. After him Latinus, who was also called Silvius, reigned for fifty years. He was a vigorous ruler both in internal administration and in

[illegible] [illegible] [illegible] exstruxit atque urbes antiquas, quae antea Latinorum vocabantur: Tibur, [illegible], Tusculum, Praenestum, Ardeam, [illegible], [illegible], [illegible], Lanuvium, Labicum, Scaptiam, Satricum, Ariciam, Tellenam, Crustumerium, Caeninam, Fregellam, Cameriam, Medulliam, Boillum quoque, quod nonnulli Bovillum vocant.

10 Defuncto autem Latino rex creatus est filius eiusdem Alba Silvius, qui annis XXXVIII imperitavit. Post quem Epytus Silvius annis XXVI. Quo defuncto in regnum suffectus est Capys, qui annos regnavit duodetriginta. Et post eum Calpetus eiusdem filius, dum viveret, id est annos XIII. Tiberius Silvius vero annis VIII. Hic adversus Tyrrhenos exercitum movebat; cum per Albam amnem copias traduceret, in gurgitem incidit atque obiit, unde et fluvius appellatus est Tiberis. At post eius obitum Agrippas in Latinos regnavit annos supra quadraginta unum. Post hunc suscepit regnum Aremulus Silvius undeviginti annis.

11 De hoc dicunt quod cuncta vitae diebus superbus fuerit, atque se efferebat et adversabatur numini sive Iovis Aramazdi[a]; quin etiam quum interdum tempore fructuum assiduis tonitruis caelum mugiret, imperabat exercitibus ut [illegible] et [illegible] [illegible] gladiis clipeos concuterent; ipse vero existimabat sonum ex his editum superare posse ipsa tonitrua. Propterea quod poenas dedit suae in deos arrogantiae, fulmine ictus exanimatus totaque domus eius in Albano stagno demergebatur. Ostendunt hucusque rerum vestigia Romani iuxta stagnum habitantes, columnas subter

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[a] The Armenian text has "Aramazd."

war among [illegible] the neighbouring territory and [illegible] the eighteen ancient cities which were [illegible] in the Latin [illegible] [illegible] Pometia, Cora, Tarquinii, [illegible], Fidenae, Tarquinii, Lanuvium, Nomentum, Ardea, [illegible], [illegible], Corioli, Lavinium, Caenina, Medullia, and Boville, which name each one with [illegible].

After [illegible] had known the Roman was chosen king and he reigned for thirty-seven years and after him Tullus [illegible] reigned for [illegible] years. After [illegible] reigned twenty-eight years. After him [illegible] reigned twenty-four years and then [illegible] Servius for [illegible] years. The latter [illegible] a campaign against the [illegible] and [illegible] the Alban river be [illegible] the lake and [illegible] death. Because the [illegible] was made [illegible]. And after his death Ancus reigned over the Latins for twenty-four years and after him Tarquinius Priscus for thirty-six years.

Of Tarquinius the story [illegible] [illegible] he gained [illegible] and [illegible] the [illegible] of [illegible] in [illegible] state. Instead when at harvest time there [illegible] [illegible] piece of heavy thunder he used to order his soldiers at the word of [illegible] with one accord to strike their shields with the [illegible] and he [illegible] that the noise made in this fashion surpassed that of [illegible]. But he paid the penalty of his arrogance towards the gods when he was [illegible] by a [illegible] of lightning and his [illegible] house was [illegible] in the Vibian [illegible]. And in this day the Romans who dwell near the [illegible] point to evidences of [illegible] [illegible]

aquis in altum vissa, quae nubo in profunditate regiae domus exstant.

17 Post hunc Aventinus electus fuit, qui cum XII annos, ita XXX annos potitus esset, in quodam proelio cum suburbanis in angustiarum aditu iuxta Aventinum concum cecidit, unde eo Aventinus dicebatur. De mortui in locum suffectus est Numitus eiusdem Procae Silvius regnantique annis III supra viginti. Quo mortuo iniuste Amulius per vim regnum tenuit, eo quod in regnicis longe potior fuerat Numitor, et eiusdem frater maior natu ac germanus. Amulius paulo plus annis XLIII regnavit atque a Romo et Romulo, qui Romam condiderant, interfectus (Tusculum, *Chronicle*, 1, pp. 284 D., ed. Schöne).

6 Ὅτι μετὰ τὴν Αἰνείου τελευτὴν Σιλούιος ἀποδειχθεὶς ὑπὸ Ἀσκανίου υἱοῦ ὢν τραφεὶς δὲ ἐν τοῖς δρεσιν ὑπὸ τινων βουκόλων Σιλούιος ἐκλήθη, τῶν Λατίνων τὸ ὄρος σιλουαν ὀνομαζόντων (*Const. Exc.* S, p. 197).

7 Ὅτι Ῥωμύλος Σιλούιος παρ' ὅλον τὸν βίον ὑπερήφανος γενόμενος ἐμέλλησε πρὸς τὸν θάνατον ἀμφισβητήσας γὰρ αὐτοῦ κελεύειν τοὺς στρατιώτας ταῖς σπαθαῖς τυπτεῖν τὰς ἀσπίδας ἀφ' ἑνὸς σημείου, καὶ λέγειν ὡς ὁ παρ' αὐτῶν γενόμενος φόβος εἴη μείζων δυὸ κεραυνοῖς (*Const. Exc.* 2, 1, pp. 211-12).

[1] ἐμνήσθη εἰς Μεσσήνην, μνησθεὶς ὁδοῦ, ὡκισμένης δὲ τὸ παλαιὸν ὑπὸ τῶν ἐκ Τροίας ἀπελθόντων Ἑλλήνων περὶ ὧν ἐν τῇ τρίτῃ βίβλῳ προειρήκαμεν (Diod. 20, 57, 6).

[1] So Diodori, ἀφ'.

[illegible]

[illegible]

[illegible]

[Φασὶ Θετταλὸν μετὰ ταῦτα ἐπανελθεῖν εἰς Ἰωλκόν, ἐν ᾗ καταλαβόντα προσφάτως Ἄκαστον τὸν Πελίου τετελευτηκότα παραλαβεῖν κατὰ γένος προσηκουσαν τὴν βασιλείαν, καὶ τοὺς ὑφ' ἑαυτὸν τεταγμένους ἀφ' ἑαυτοῦ προσαγορεῦσαι Θεσσαλούς· οὐκ ἀγνοῶ δὲ ὅτι περὶ τῆς τῶν Θεσσαλῶν προσηγορίας οὐ ταύτην μόνην τὴν ἱστορίαν, ἀλλὰ καὶ διαφώνους ἑτέρας παραδεδόσθαι συμβέβηκε, περὶ ὧν ἐν οἰκειοτέροις μνησθησόμεθα καιροῖς· (Diod. 4. 55. 2.)

[Οἱ Ἡρακλεῖδαι κατὰ τὰς ὁμολογίας ἀπέστησαν τῆς καθόδου καὶ τὴν εἰς Τρικόρυθον ἐπανοδον ἐποιήσαντο· μετὰ δέ τινας χρόνους Αἰκύμνιος μὲν μετὰ τῶν παίδων καὶ Τληπολέμου τοῦ Ἡρακλέους ἑκουσίως τῶν Ἀργείων αὐτοὺς προσδεξαμένων, ἐν Ἄργει κατῴκησαν· οἱ δ' ἄλλοι πάντες ἐν Τρικορύθῳ κατοικήσαντες ὡς ὁ πεντηκονταετὴς χρόνος διῆλθε, κατῆλθον εἰς Πελοπόννησον· ὧν τὰς πράξεις ἀναγράψομεν, ὅταν εἰς ἐκείνους τοὺς χρόνους παραγενηθῶμεν· (Diod. 4. 58. 4–5.)]

Lakedemoniorum reges ex Diodori vo uminibus

8 Nos vero, quoniam ita evenit, ut a Troianorum rebus usque ad primam olompiadem tempus dithelle reperiatur, cum necdum iis temporibus neque Athenis neque alia in urbe annui principes fieri soierent, Lakedemoniorum reges pro exemplo usurpabimus. A Troianorum eversione usque ad primam olompiadem, prout Apolodorus Atheniensis ait,

[1] Karst, pp. 105–08.

[Thessalus, they say, after this removed to Locris; and finding on his arrival that Aeastus, the son of Peiras, had recently died, he took over the throne which had belonged to him by inheritance and called the people who were subject to him Thessalians after his own name. I am not unaware that this is not the only explanation given of the name the Thessalians bear, but the fact is that the other accounts which have been handed down to us are likewise at variance with one another, and concerning these we shall speak on a more appropriate occasion.]

The Heracleidae gave up, as they had promised, their effort to return and made their way back to Tricorythus. Some time later Lacymnius and his sons and Dispeirenus, the son of Heracles, made their home in Argos, the Argives admitting them to citizenship of their own accord, but all the rest who had made their homes in Tricorythus, when the fifty-year period had expired, returned to the Peloponnesus. Their deeds we shall record when we have come to those times.]

Eusebius, *Chronicle*[1]

Kings of Lacedaemon from the Books of Diodorus

8. Since it so happens that the interval is difficult to determine from the time of the events which gather around Troy to the first Olympiad[2] since there were no annual magistrates in this period either in Athens or in any other city, we shall use for our purpose the kings of Lacedaemon. From the Destruction of Troy to the First Olympiad, as Apollodorus of

[1] 1184 B.C. to 776 B.C.

annis octo supra trecentos annos. Ex eis octoginta [illegible] usque ad Heracleorum excursionem, [illegible] annis Lacedaemoniorum reges [illegible], [illegible] et alia prodiderunt, quorum singulorum familiarum non omnium numerum expressimus usque ad primam Olympiadem.

1 Ex eis autem initium regni sumpsit anno octogesimo a Troadum rebus demutatisque, ut annis II supra XL. Post hunc Agis annis I. Deinceps alius alio supra XXX. Atque post eum Labotas annis VII supra triginta. Deinde unus annis octo supra triginta. Horum vero successit Agesilaus IV annis supra VI. Archidamus annis IX. Et Teleclus annis XL. Archamenes autem annis VIII supra triginta. Hunc regni annis X [illegible] [illegible] quae vita hat in [illegible] Kurthus Hera. Verum ex eis [illegible] primus dominatus est Procles annis octo [illegible] supra triginta. Ac post eum Prytanis annis octoginta [illegible]. At ut Eunomus annis V supra XL. Et post hos Knarkhus annis IX. Post eum autem Sandrus annis duodecim supra triginta. Theopompus annis VII supra quadraginta. Item hunc eumque regni annis decimo primus [illegible] [illegible]. Sed autem [illegible] a Troadum excidio usque ad Heracleorum excursionem annis LXXX. [illegible] Corn. I p. 21 ed. Schoene.

2 Tunc vero Lacedaemonios Heracleos [illegible] Kynortae et Lernaeus [illegible] in [illegible] eos Dorienses [illegible] in [illegible] eos [illegible]

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[1] From the Fall of Troy.

[2] [illegible] the Table of kings [illegible] Kurthus see the Scholiast

A hero says in a period of four hundred and eight years. It was eighty years[1] to the Return of the Heracleidae, and the remaining years were included in the reigns of the Lacedaemonian kings. Proclus and Eurysthenes and their descendants, we shall now enumerate the individual kings by the two houses down to the First Olympiad.

Eurysthenes began to reign in the eightieth year after the events which gave renown to Troy and he ruled forty-two years; after him Agis ruled one year, Echestratus twenty-one, Labotas fifty-seven, Doryssus twenty-one, Agesilaus, his successor, forty-four, Archelaus sixty, Teleclus forty, and Alcamenes thirty-eight. In the tenth year of the last reign from the beginning of the First Olympiad, that in which Coroebus of Elis won the "stadion."

Of the other house Proclus was the first ruler and ruled forty-nine years; after him Prytanis reigned forty-one years, Eunomus forty-five, after him Charilaus sixty, after him Nicandrus thirty-eight, and Theopompus forty-seven. And in the tenth year also of the last reign begins the First Olympiad. And the total sum of time from the taking of Troy to the Return of the Heracleidae is eighty years.

9 Now that we have examined into these matters, it remains for us to speak of Corinth and of Sicyon, and of the manner in which the territories of these cities were settled by the Dorians. For it came to

[1] It would appear that there was a lacuna in the text of Diodorus which Eusebius has before him and it should be restored: "[illegible] years, from 34 Olympiad to [illegible] the eighty years" the necessary total of 348 years, cp. Book 1. 5. 1.

Πελοποννήσου ἔθνη σχεδὸν πάντα πλὴν Ἀρκάδων
ἀνάστατα συνέβη γενέσθαι κατὰ τὴν καθοδον τῶν
2 Ἡρακλειδῶν· οἱ τοιγὰρ Ἡρακλεῖδαι κατὰ τὴν
διαιρεσιν ἑξαίρετον ποιησαμενοι τὴν Κορινθιαν
καὶ τὴν ταυτης πλησιόχωρον, διεπεμψαντο προς
τὸν Ἀλήτην, παραδιδοντες αὐτῷ τὴν προειρη-
μενην χωραν· ἐπιφανης δε αυτὸς γενομενος καὶ
τὴν Κορινθον αὐξησας ἐβασιλευσεν ἔτη λη'·
3 μετὰ δε τὴν τουτου τελευτὴν ὁ πρεσβυτατος
αυτῶν ἐκγονων ἐβασιλευσε μεχρι τῆς Κυψέλου
τυραννίδος, ἥτις τῆς καθοδου τῶν Ἡρακλειδῶν
ὑστερεῖ ἔτεσι νμζ'· καὶ πρῶτος μὲν παρ' αυτοῖς
4 διεδεξατο τὴν βασιλείαν Ἴξιων ἔτη λη'· μεθ'
ὃν ἦρξεν Ἄγελας ἔτη λζ', μετὰ δὲ τούτους Προμ-
νις ἔτη λε', καὶ Βακχις ὁμοίως τὸν ἴσον χρονον,
γενόμενος ἐπιφανέστατος των πρὸ αὐτοῦ· διὸ καὶ
συνέβη τοὺς μετὰ ταῦτα βασιλευσαντας οὐκέτι
Ἡρακλείδας, ἀλλὰ Βακχίδας προσαγορευεσθαι·
μετὰ τούτον Ἀγέλας μὲν ἔτη λ', Εὐδημος δὲ ἔτη
5 κε', Ἀριστομηδης ε' καὶ λ'· οὗτος δε τελευτησας
απελιπεν υἱον Τελεστην παιδα την ἡλικιαν, οὗ τὴν
κατὰ γένος βασιλειαν ἀφείλατο θεῖος ὢν καὶ
ἐπίτροπος Ἄγημων, ὃς ἦρξεν ἔτη ιε'· μετὰ
τοῦτον κατέσχεν Ἀλιξιωδρος ἔτη κι'· τούτον
ἀνελων Τελεστης ὁ στερηθεις τῆς πατρῴας αρχῆς
6 ἦρξεν ἔτη ιβ'· τούτου δ' ὑπὸ τῶν συγγενῶν
ἀναιρεθέντος Αὐτομένης μὲν ἦρξεν ἐνιαυτον, οἱ
δ' ἀπὸ Ἡρακλέους Βακχίδαι πλειους ὄντες

pass that practically all the people throughout the Peloponnesus, except the Arcadians, were driven out by the occasion of the Return of the Heraclidae. Now when the Heraclidae descended upon the land they made an expedition of the territory of Laconia and the country round about it, and sending word to Argos they handed the territory over to him. Argos becoming a notable city, and Argos of Danaus in power and reigned as king over it thirty-eight years. After his death the kingship was assumed from time to time by the oldest men of the descendants from the [illegible] of Danaus, which lasts five hundred and twenty-seven years after the Return of the Heraclidae. The last of the Heraclidae to succeed to the kingship was Temenus, who reigned thirty-eight years after him Aegimius reigned for twenty-seven years, and then Pheidon for thirty-five. And Pheidon, who reigned for an entire [illegible] years, became a more famous man than any of his predecessors, and this was the reason why the kings who followed him came to be called, as regards the surname, not Pheidon. Agelaus succeeded Pheidon and reigned for forty years; Polydorus for twenty-five, and Aristodamus for [illegible]. At Lacedaemon Anaxandrides, of a new family, who was with a common [illegible] years, and Leonton was deprived of the kingship he had inherited by Aeropus, his father's brother, and his own grandfather, who reigned [illegible] years. Since him Alcamenes held the kingship for twenty-five years. Alcamenes was slain by that Teleclus who had been deprived of the sovereignty, and he was succeeded by Charilaus, and Charilaus reigned for forty years, and Nikandros succeeded Charilaus, and Nikandros reigned for a year. And the Bacchiadae, who were

διακοσίων κατέσχον τὴν ἀρχήν, καὶ κοινῇ μὲν προεστήκεσαν τῆς πόλεως ἅπαντες, ἐξ αὐτῶν δὲ ἕνα κατ' ἐνιαυτὸν ᾑροῦντο πρύτανιν, ὃς τὴν τοῦ βασιλέως εἶχε τάξιν, ἐπὶ ἔτη ϛ μέχρι τῆς Κυψέλου τυραννίδος, ὑφ' ἧς κατελύθησαν. (Georgius Syncellus, pp 336–38.)

10 Ὅτι ἐγένετο τύραννος κατὰ τὴν Κύμην τὴν πόλιν ὄνομα Μάλακος, ὃς εὐδοκιμῶν παρὰ τοῖς πλήθεσι καὶ τοὺς δυνατωτάτους ἀεὶ διαβάλλων περιεποιήσατο τὴν δυναστείαν, καὶ τοὺς μὲν εὐπορωτάτους τῶν πολιτῶν ἀπέσφαζεν, τὰς δὲ οὐσίας ἀναλαβὼν μισθοφόρους ἔτρεφε καὶ φοβερὸς ἦν τοῖς Κυμαίοις (Const. Exc. 2 (1), p. 212.)

[Τὸ τελευταῖον μετὰ τὴν κάθοδον τῶν Ἡρακλειδῶν Ἀργεῖοι καὶ Λακεδαιμόνιοι πέμποντες ἀποικίας ἄλλας τέ τινας νήσους ἔκτισαν καὶ ταύτης τῆς νήσου (sc. Κρήτης) κατακτησάμενοι πόλεις τινὰς ᾤκησαν ἐν αὐταῖς περὶ ὧν τὰ κατὰ μέρος ἐν τοῖς ἰδίοις χρόνοις ἀναγράψομεν. (Diod. 5. 80. 3.)]

[Μετὰ τὴν Τροιας ἅλωσιν Κᾶρες αὐξηθέντες ἐπὶ πλεῖον ἐθαλαττοκράτησαν, καὶ τῶν Κυκλάδων νήσων κρατήσαντες τινὰς μὲν ἰδίᾳ κατεσχον καὶ τους ἐν αὐταῖς κατοικοῦντας Κρῆτας ἐξέβαλον, τινὰς δὲ κοινῇ μετὰ τῶν προενοικούντων Κρητῶν κατῴκησαν. ὕστερον δὲ τῶν Ἑλλήνων αὐξηθέντων, συνέβη τὰς πλείους τῶν Κυκλάδων νησων οἰκισθῆναι καὶ τους βαρβάρους Κᾶρας ἐξ

descendants of Heracles, were two hundred in number when they seized the rule, and they all maintained control over the state as a body; out of their own number they annually chose one man to be chief magistrate, who held the position of the king, this form of government continuing for ninety years until it was destroyed by the tyranny which Cypselus established.

10. In the city of Cyme there was a tyrant by the name of Mascus. He established his domination by ingratiating himself with the masses and by constantly calumniating the most influential citizens, and he continually put to the sword the wealthiest citizens seized their possessions and thus maintained mercenaries, and was a terror to the Cymeans.

And last of all, after the Return of the Heracleidae, Argives and Lacedaemonians sent forth colonies with they established on certain other islands and likewise took possession of Crete, and on these islands they took certain cities for their homes, but with regard to these cities we shall give a detailed account in connection with the period of time to which they belong.)

After Troy was taken the Carians steadily increased their power and became masters of the sea, and taking possession of the Cyclades, some of the islands they appropriated to themselves, expelling the Cretans who inhabited them, but in some islands they settled jointly with the Cretans, who had been the first to dwell there. And at a later time, when the power of the Greeks increased, the major number of the Cyclades came to be inhabited by them, and the Carians, who were con-

αὐτῶν ἐκπεσεῖν· περὶ ὧν τὰ κατὰ μέρος ἐν τοῖς οἰκείοις χρόνοις ἀναγράψομεν. (Diod. 5. 84. 4.)]

II. Ex Diodori scriptis breviter de temporibus Thalassocratorum, qui maria tenebant.

Post bellum Troianum mare obtinuerunt:

I.	Lidi et Maeones	annos	XCII
II.	Pelasgi	„	LXXXV
III.	Thrakii	„	LXXIX
IV	Rhodii	„	XXIII
V.	Phrygii	„	XXV
VI.	Kipriî	„	XXXIII
VII	Phynikii	„	XLV
VIII	Egiptii	„	.
IX	Melesii	„	(XVIII)
X	(Cares)	„	(LXI)
XI.	Lesbii	„	(LXVIII)
XII.	Phokaei	„	XLIV
XIII.	Samii	„	....
XIV.	Lakedemonii	„	II
XV	Naxii	„	X
XVI.	Eretrii	„	XV
XVII.	Eginenses	„	X

usque ad Alexandri [*vel* Xerxis] transfretationem. (Euseb. *Chron.* 1, p. 225.)

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[1] Karst, pp. 106–7

[2] A defence of the general accuracy of the following list, together with a parallel table of similar lists from the Chronologies of Syncellus, of Eusebius' *Canon*, and of Jerome, is to be found in J. L. Myres, "On the 'List of Thalassocracies' in Eusebius," *Journ. Hell. Studies*, 26 (1906), 84–130.

[3] For 'Carians,' found here in the *Canon* of Eusebius,

Greeks, were driven out by them. But of these matters we shall give a detailed account in connection with the appropriate period of time.]

11. Eusebius, *Chronicle*[1]

The Periods when Certain Peoples were Masters of the Sea, Excerpted from the Writings of Diodorus.[2]

After the Trojan War the mastery of the sea was held by

1.	Lydians and Maeonians	92	years
2.	Pelasgians	85	"
3.	Thracians	79	"
4.	Rhodians	23	"
5.	Phrygians	25	"
6.	Cyprians	33	"
7.	Phoenicians	45	"
8.	Egyptians	—	"
9.	Milesians	—	"
10.	———[3]	—	"
11.	Lesbians	—	"
12.	Phocians	44	"
13.	Samians	—	"
14.	Lacedaemonians	2	"
15.	Naxians	10	"
16.	Eretrians	15	"
17.	Aeginetans	10	"

down to the time when Xerxes[4] crossed over to the other side.[5]

Burn would read "Megarians" (*Journ. Hell. Studies*, 47 (1927), 137).

[4] In 480 B.C., the Armenian text reads "Alexander."

[5] *i.e.* into Europe.

[illegible] *ἔστη τάδε*.[1]

[illegible]

2 [illegible]

[illegible]

[illegible]

[illegible] —*ἐστίν* added by Dindorf

[1] The first four lines of the oracle are given later in Herodotus, I. 66.

12 Such was the magnitude of the qualities of virtue possessed by Lycurgus that once when he went to Delphi, the Pythian priestess delivered to him this utterance:[a]

Lycurgus, loved of Zeus and all whose homes
Are on Olympus, thou art come unto
My wealthy shrine. I wonder how I shall
Reveal myself to thee, as god or man,
Yet more a god, Lycurgus, hold I thee
Thou comest in search of goodly laws, and such
A system of fair laws shall I now give
To thee as never city upon earth
Shall e'er possess.

The same Lycurgus inquired of the Pythian priestess what sort of customs he should establish for the Lacedaemonians whereby they might receive the greatest advantage. And when she replied that he should legislate in such fashion that the one group should govern fairly and the other group should obey those in authority, he inquired of her again, what should be done by those who were to govern fairly and by those who were to be obedient to men in authority. Whereupon the priestess delivered the following oracle:

Two paths there be which farthest parted are,
One leading on to freedom's honoured house,
The other to the house of slavery which
All mortals shun. The former path is trod
By those of manly soul and concord sweet,
And on this way I charge you lead the folk,
The latter is the path of loathsome strife
And weak delusion. This the way which thou
Must guard against most carefully.

3 Τὸ δὲ κεφάλαιον ἦν ὅτι μεγίστην πρόνοιαν ποιητέον ἐστὶν ὁμονοίας καὶ ἀνδρείας, ὡς διὰ μόνων τούτων τῆς ἐλευθερίας φυλάττεσθαι δυναμένης, ἧς χωρὶς οὐδὲν ὄφελος οὐδ' ἄλλο τι[1] τῶν παρὰ τοῖς πολλοῖς ὑπειλημμένων ἀγαθῶν[2] ἔχειν ἑτέροις ὑπήκοον ὄντα· πάντα γὰρ τὰ τοιαῦτα τῶν ἡγουμένων, οὐ τῶν ὑποτεταγμένων ἐστίν· ὥστ' εἴπερ τις ἑαυτῷ βούλεται καὶ μὴ τοῖς ἄλλοις κτήσασθαι τὰ ἀγαθά, πρώτον ἐστι κατασκευαστέον τὴν
4 ἐλευθερίαν· ἀμφοτέρων δὲ ἐκέλευσε ποιεῖσθαι προνοίαν, ὅτι θάτερα[3] αὐτῶν κατ' ἰδίαν οὐ δύναται τὸν περιποιησάμενον ὠφελῆσαι· οὐδὲν γὰρ ὄφελος ἀνδρείους ὄντας στασιάζειν ἢ ὁμονοεῖν βεβαίως δειλοὺς ὄντας.

5 Ὅτι ὁ αὐτὸς Λυκοῦργος ἤνεγκε χρησμὸν ἐκ Δελφῶν περὶ τῆς φιλαργυρίας τὸν ἐν παροιμίας μέρει μνημονευόμενον,

ἁ φιλοχρηματία Σπάρταν ὀλεῖ,[4] ἄλλο δὲ οὐδέν·

6 Ἡ Πυθία ἔχρησε τῷ Λυκούργῳ περὶ τῶν πολιτικῶν οὕτως,

Ὧδε γὰρ ἀργυρότοξος ἄναξ ἑκάεργος Ἀπόλλων
χρυσοκόμης ἔχρη πίονος ἐξ ἀδύτου,
ἄρχειν μὲν βουλῆς[5] θεοτιμήτους βασιλῆας,
οἷσι μέλει Σπάρτης ἱμερόεσσα πόλις,

[1] τι added by Krebs.
[2] So Krebs: ἀγαθόν.
[3] θάτερον, the emendation of Dindorf and Vogel, is rejected by Boissevain.
[4] So Dindorf: ἄλοι.
[5] So Dindorf: βουλῇ.

[1] i.e. both the "good things of life" and "freedom."

The sum and substance of the oracle was that the greatest attention should be devoted to concord and manly spirit, since it is by these alone that freedom can be maintained, and unless a man possesses freedom nothing he has is of use to him, nor indeed any goods which the majority of mankind consider of value, seeing that he is the subject of other men. For all such things belong to those who hold authority, not to subjects; and so, if any man wishes to lay up the good things of life for himself, and not for others, to use, he must first of all win freedom. And the oracle commanded that both possessions[1] should be the concern of men, since neither one of them, without the other, can be of advantage to him who has won it; for there is no advantage to men to be brave, if they are at odds among themselves, or to be wholly of one mind, if they are cowards.

The same Lycurgus received from Delphi an oracle with regard to covetousness, which is handed down to memory in the form of a proverb:

> Covetousness, and it alone, will work
> The ruin of Sparta.

The Pythian priestess delivered to Lycurgus an oracle regarding a political constitution in these words:[1]

> Thus Lord Apollo, he of silver bow,
> Far-darter, golden haired, has made response
> From out his wealthy shrine: Let kings, to whom
> Is honour amongst the gods, and in whose hearts
> Is care for Sparta's lovely city, hold

[1] This sentence is a marginal note; but the following oracle, which is also attributed to Tyrtaeus 4, Bergk, clearly is not a part of what immediately precedes it in the MS.

πρεσβυγενεῖς δὲ γέροντας, ἔπειτα δὲ δημότας ἄνδρας,
εὐθείαις ῥήτραις ἀνταπαμειβομένους[1]
μυθεῖσθαί τε[2] τὰ καλὰ καὶ ἔρδειν πάντα δίκαια,
μηδέ τι βουλεύειν τῇδε πόλει σκολιόν,[3]
δήμου τε πληθει νικην καὶ κάρτος ἕπεσθαι
Φοῖβος γὰρ περὶ τῶν ὧδ' ἀνέφηνε πόλει

7 Ὅτι τοὺς μὴ διαφυλάττοντας τὴν πρὸς τὸ θεῖον εὐσέβειαν πολὺ μᾶλλον μὴ τηρεῖν τὰ πρὸς τοὺς ἀνθρώπους δίκαια (*Const. Exc.* 4, pp. 272–74.)

8 Ὅτι οἱ Λακεδαιμόνιοι χρησάμενοι τοῖς τοῦ Λυκούργου νόμοις ἐκ ταπεινῶν δυνατώτατοι ἐγένοντο τῶν Ἑλλήνων, τὴν δὲ ἡγεμονίαν διεφύλαξαν ἐπὶ ἔτη πλείω τῶν υ΄ μετὰ δὲ ταῦτα ἐκ τοῦ κατ' ἀλίγον καταλύοντες ἕκαστον τῶν νομίμων, καὶ πρὸς τρυφὴν καὶ ῥᾳθυμίαν ἀποκλινοντες, ἔτι δὲ διαφθαρέντες νομίσματι χρῆσθαι καὶ πλούτους ἀθροίζειν, ἀπέβαλον τὴν ἡγεμονίαν (*Const. Exc.* 2 (1), p. 212.)

13. Ὅτι Τήμενος τὴν Ἀργείαν λαχὼν ἐνέβαλε μετὰ τῆς στρατιᾶς εἰς τὴν τῶν πολεμίων χώραν. χρονιζόντος δὲ τοῦ πολέμου τοὺς μὲν υἱοὺς οὐ προῆγεν ἐπὶ τὰς ἡγεμονίας, τὸν δὲ τῆς θυγατρὸς ἄνδρα Δηιφοντην διαφερόντως ἀποδεχόμενος ἔταττεν ἐπὶ τὰς ἐπιφανεστάτας πρά-

[1] Ll. 5–6 of the oracle may be interpolated, cp. Schwartz in *R.-E*, 5, p. 678.
[2] So Dindorf. δέ.
[3] σκολιόν added by Wurm.

In Council the first place, and set old men,
Of ancient worth, and 'mongst them from out
The lots the warriors, [illegible] stand
Obedience to straight rhetras, speak fair and bold
[illegible] justice in their every deed [illegible]
Them power crown [illegible] to the state,
And in the lots of the four set there
Regale division and the power. [illegible] Is thus
That Phoebus hath appointed for the city.

They who do not rhetras pay toward the destiny show as the law concern to receive justice toward men.

The Lacedaemonians, by observing the laws of Lycurgus, from a low people grew to be the most powerful among the Greeks and maintained the leadership among the Greek states for over four hundred years.[1] But after that time, as they little by little began to scorn each one[2] the institution and to turn to luxury and indolence, and as they grew so corrupted as to use coined money and to amass wealth, they lost the leadership.

13 [illegible] Lacedaemonian[3] [illegible] the territory of Argos as his portion, together with his army provided and land of his ancestors. And in the course of the war, which was a long one, he did not advance his sons to positions of command, but he assigned to his [illegible] son-in-law, his daughter's husband whom he exceedingly favoured, the [illegible] which carried with them

[1] "Covenants" [illegible] but the word is almost a technical term for the laws of Lycurgus which were considered to be covenants between the state and the citizens.

[2] [illegible] the laxity of Lacedaemon [illegible] good enough [illegible] known of [illegible] the Lacedaemonians.

[3] One of the Heracleidae.

ξεις. ἐφ' οἷς οἱ παῖδες αὐτοῦ διαγανακτοῦντες Κισσος καὶ Φάλκης καὶ Κερύνης ἐπιβουλὴν κατὰ τοῦ πατρὸς συνεστήσαντο διὰ τινων κακούργων· οἱ πεισθέντες ὑπὸ τούτων ἐνηδρευσαν τὸν Τήμενον παρά τινα ποταμόν, καὶ φονεύσαι μὲν οὐκ ἠδυνήθησαν, καταπραυματισαντες δὲ εἰς φυγὴν ὥρμησαν

2 Ὅτι Ἀργεῖοι πολλὰ κακοπαθήσαντες ἐν τῷ πολέμῳ τῷ πρὸς Λακεδαιμονίους μετὰ τοῦ ἑαυτῶν βασιλέως, καὶ τοῖς Ἀρκάσι τας πατρίδας ἀποκαταστήσαντες, ἐμέμφοντο τὸν βασιλεα διὰ τὸ τὴν χώραν αὐτῶν ἀποδεδωκέναι τοῖς φυγάσιν ἀλλὰ μὴ σφισι κατακληρουχῆσαι· συστάντος δ' ἐπ' αὐτὸν τοῦ δήμου, καὶ τὰς χεῖρας ἀπονενοημένως προσφέροντος, ἔφυγεν εἰς Τεγέαν κἀκεῖ διετέλεσε τιμώμενος ὑπὸ τῶν εὖ παθοντων (*Const. Exc.* 2, pp. 197–98.)

14 Κατέσχεν οὖν ἡ βασιλεία[1] τῶν Ἀργεων ἔτη ϛμθ', καθως καὶ Διοδωρος ὁ σοφώτατος συνεγράψατο. (Malalas, p. 68.)

15. Cessante Assyriorum dynastia, post Sardanapalli u timi regis Assyriorum mortem, Makedonorum tempora succedunt.

Karanus ante primam olompiadem rerum cupiditate motus copias conegit ab Argivis et ab altera (regione) Peloponesiaca, et cum exercitu expeditionem in partes Makedoniorum suscepit. Eodem tempore Orestarum regi bellum erat cum vicinis

[1] ἤτοι τετραρχία after βασιλεία is probably a gloss.

[2] Karst, pp. 107–108. [3] On this long see Book 2. 23. ff.

the most renown. For this reason his sons Cissus and Phaiseas and Cerynes, became wroth with him and formed a plot against their father by the hands of certain villains, and the latter, at the instigation of the sons, lay in wait for Temenus beside a certain river. But they did not succeed in slaying him and took to flight after only wounding him.

The Argives, since they had suffered serious reverses in the war which they together with their king had undertaken against the Lacedaemonians and had been forced to hand over their ancestral homes to the Arcadians, laid the blame for this upon their king on the ground that he had given over their land to the enemies and had not divided it in lots among them. And the mass of citizens rose up against him and in their dismay laid violent hands upon him, whereupon he fled to Tegea, where he spent his days in the enjoyment of honours at the hands of those who had received his favours.

14. The kingship among the Argives lasted for five hundred and forty-one years, as the most learned Diodorus has stated in his history.

15. Eusebius, *Chronicle*[1]

After the rule of the Assyrians came to an end with the death of their last king, Sardanapalus,[2] there followed the period of the Macedonians.

Caranus, who was covetous of possessions, before the First Olympiad gathered forces from the Argives and from the rest of the Peloponnesus, and with this army he advanced against the territory of the Macedonians. It happened that at the same time the king of the Orestae was at war with his neighbours,

[illegible] qui [illegible] Karanum et [illegible] [illegible] [illegible]

who were known as Eordaei. He asked Caranus to come to his assistance and promised to give him half of Macedonia when he had established peace among the Thracians. The king was as good as his word, and Caranus received it and ruled as king over it for thirty years. He died in his old age and was succeeded on the throne by his son who was known as Coenus, who reigned twenty-eight years. After him Tyrimmas reigned for forty-three years and Perdiccas for forty-eight years. Perdiccas wished to enlarge his kingdom and so made [illegible] of Dorian

And a little further on he writes on the same matters:

Perdiccas reigned forty-eight years and left the kingdom to Argaeus. After a reign of thirty-one years Argaeus was succeeded on the throne by Philip, who reigned thirty-three years and left the rule to Aeropus. He ruled for twenty years and then Alcetas succeeded to the throne and reigned eighteen years, leaving the kingship to Amyntas. And after his rule of forty-nine years Alexander followed on the throne, which he held for forty-four years. After him Perdiccas reigned for twenty-two years, then Archelaus for seven years, and Aeropus for six. After him Pausanias for one year, Pausanias for three, then Perdiccas for five, and Philip for twenty-four. And Alexander spent over twelve years warring with the Persians.

By such a genealogy trustworthy historians trace the line of the kings of Macedonia back to Heracles. From Caranus, who was the first to unite the power of Macedonia and to hold it, to Alexander, who subdued the land of Asia, there are reckoned twenty-four kings and four hundred and eighty years.

16. Ὅτι Περδίκκας τὴν ἰδίαν βασιλείαν αὐξῆσαι βουλόμενος ἠρώτησεν εἰς Δελφούς· ἡ δὲ ἔφη,

ἔστι κράτος βασίλειον ἀγαυοῖς Τημενίδαισι
γαίης πλουτοφόροιο· δίδωσι γὰρ αἰγίοχος Ζεὺς
ἀλλ' ἴθ' ἐπειγόμενος Βοττηΐδα[1] πρὸς πολύμηλον·
ἔνθα δ' ἂν ἀργικέρωτας ἴδῃς χιονώδεας αἶγας
εὐνηθέντας ὑπ' ἠῶ,[2] κείνης χθονὸς ἐν δαπέδοισι
θῆκε θεοῖς μακάρεσσι καὶ ἄστυ κτίζε πόληος.
(*Const. Exc.* 4, p. 274.)

17. Γενεαλογοῦσι δ' αὐτὸν οὕτως, ὡς φησιν ὁ Διόδωρος καὶ[3] οἱ πολλοὶ τῶν συγγραφέων, ὧν εἷς καὶ Θεόπομπος. Κάρανος Φειδωνος τοῦ Ἀριστοδαμίδα τοῦ Μέροπος τοῦ Θεοτίου τοῦ Κισσίου τοῦ Τημένου τοῦ Ἀριστομάχου τοῦ Κλεοδαίου[4] τοῦ Ὕλλου τοῦ Ἡρακλέους. ἔνιοι δὲ ἄλλως, φησί, γενεαλογοῦσι, φάσκοντες εἶναι Κάρανον Ποίαντος τοῦ Κροίσου τοῦ Κλεοδαίου τοῦ Εὐρυβιάδα τοῦ Δεβαλλου τοῦ Λαχάρους τοῦ Τημένου, ὃς καὶ κατῆλθεν εἰς Πελοπόννησον (Georgius Syncellus, p. 499.)

[1] So Dindorf: Βοττηΐδα.
[2] ὕπνῳ Herwerden (by error?), Vogel for ὑπ' ἠῷ.
[3] καὶ omitted by Vogel.
[4] So Wesseling: Κλεοδάτους.

16. Perdiccas, wishing to increase the strength of his kingdom, sent to Delphi to consult the oracle. And the Pythian priestess replied to him

Stands o'er a wealthy land a might of kings
Of Temenus' right noble line,
Of Aegis-bearing Zeus. But swiftly go
To Bottiaia, rich in flocks, and then
Where thou shalt see white-horned goats,[1] with fleece
Like snow, resting at dawn, make sacrifice
Unto the blessed gods upon that spot
And raise the chief city of a state.

17. The genealogy of Caranus is given in this wise, as Diodorus reports, as well as the majority of Historians, one of whom is also Theopompus. Caranus was the son of Pheidon, the son of Aristodamus, the son of Merops, the son of Thestios, the son of Cisaius, the son of Temenus, the son of Aristomachus, the son of Cleodaeus, the son of Hyllus, the son of Heracles. But there are some, he says, who adduce a different genealogy, saying that Caranus was the son of Poeas, the son of Croesus, the son of Cleodaeus, the son of Eurybiades, the son of Deballus, the son of Lachares, the son of Temenus, who likewise returned into the Peloponnesus.

[1] A reference to Aegae ("city of goats"), the early capital of the Macedonians.

FRAGMENTA LIBRI VIII

1 Ὅτι τῶν Ἠλείων πολιανδρουμένων καὶ κωμῶν πολιτευομένων ὑφορᾶσθαι τοὺς Λακεδαιμονίους τὴν τοιαύτην αὔξησιν, συγκατοικίσασι τὸν κοινὸν βίον, ὦ' εἰρήνης ἀπολαύοντες μηδεμίαν ἔχωσιν ἐμπειρίαν τῶν κατὰ πόλεμον ἔργων καὶ καθιέρωσαν αὐτοὺς τῷ θεῷ συγχωρήσαντων σχεδὸν ἁπάντων τῶν Ἑλλήνων καὶ οὔτε ἐπὶ τῆς Ξέρξου στρατείας συνεστράτευσαν, ἀλλὰ ἀφειδήσαν διὰ τὸ ἐπιμελεῖσθαι τῆς τοῦ θεοῦ τιμῆς, ἐπὶ δὲ καὶ κατ' ὀλίγον ἐν τοῖς τῶν Ἑλλήνων ἐμφυλίοις πολέμοις οὐδεὶς αὐτοὺς παρηνόχλει διὰ τὸ πάντας τὴν χώραν καὶ τὴν πόλιν σεσιδηρῆσθαι ἱερὰν καὶ ἄσυλον φυλάττειν. ὕστερον δὲ πολλοῖς γένεσι καὶ συστρατεύσαι τοῖς ἐπὶ τῶν πολέμων ἐπανελθοῦσι. *Comm. Exc.* 2. 1., pp. 212–13.

2 Ὅτι οἱ Ἠλεῖοι τῶν κοινῶν πολέμων οὐ μετέσχον· καὶ γὰρ ὅτε Ξέρξης τοῖς τοσαύταις μυριάσιν ἐστρατεύσατο ἐπὶ τοὺς Ἕλληνας, ἀφειδήσαν ὑπὸ τῶν συμμάχων τῆς στρατείας, προστάξαντων τῶν ἡγεμόνων πλέον αὐτοὺς ποιήσειν, ἵν' ἐπιμελῶνται τῆς τῶν θεῶν τιμῆς. (*Comm. Exc.* 4. p. 214.)

[1] So Reiske: ἐπ.
[2] So Dindorf: στρατεύσαι.

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[1] Zeus.

FRAGMENTS OF BOOK VIII

Since the Ionians were becoming a numerous people and were governing themselves in accordance with law, the Lacedaemonians feared that growing power would [illegible] and [illegible] a settled mode of life for the economic reason that they would [illegible] the beneficial peace and never experience [illegible] war. And they made the Ionians agreed to the gods with the consequence of practically the whole Greek world. As a consequence the Ionians took no part in the campaign against Xerxes, but they were relieved of serving because of their respect for the honour due to the gods, and further in [illegible] strife, so, when the Greeks were warring among themselves, no state caused them any [illegible] trouble. Greek states were [illegible] to preserve the sanctity and [illegible] of the land and city. Meanwhile later however, the Ionians also began to join in campaigns and to raise upon wars of their own choosing.

The Ionians took no part in the war in which all the rest of the Greeks shared. In fact, when Xerxes advanced against the Greeks with so many myriads of soldiers, he also relieved them of service in the fleet, the leaders informing them that they would be returning a greater service if they should undertake responsibility for the honour due to the gods.

2 Καὶ μὴ συγχωρήσειν μηδὲ λαθραίας συμπλοκὰς πρὸς ἄλλους μηδένα γὰρ οὕτω παραφρονήσειν ὥστε εφ' ἑαυτοῦ χάριν ποιεῖν τὰ μακαριζόμενα τοῦ βίου παντὸς ἀντιπαραλλάξασθαι (*Const. Exc.* 4, p. 274.)

3 Ὅτι Νιμήτωρ ὑπὸ τοῦ ἰδίου ἀδελφοῦ στερηθεὶς τῆς βασιλείας, ὃν Ἀμύλιος ἐκαλεῖτο, ἐβασίλευσε δὲ Ἀλβανῶν, τοὺς ἰδίους υἱωνοὺς[1] παρ' ἑλπίδας ἀναγνωρίσας Ῥέμον καὶ Ῥωμύλον, ἐπιβουλεύσει κατὰ τοῦ ἰδίου ἀδελφοῦ περὶ ἀναιρέσεως ὁ καὶ γενόμενος μεταπεμψάμενοι γὰρ τοὺς νεανίας ὥρμησαν ἐπὶ τὰ βασίλεια καὶ ἐντὸς τῶν θυρῶν εἰσβιασάμενοι καὶ τοὺς[2] ὑφεστηκότας ἀπέκτειναν ὕστερον δὲ καὶ αὐτὸν τὸν Ἀμύλιον (*Const. Exc.* 3, p. 190.)

4 Ὅτι τούτων ἐκτελεσθέντων, ἐπειδὴ τοῦ χρόνου παρεκτείνοντος ἡ ὁδοιπορία, πολὺ διάφορον τῶν ἄλλων κώμας καὶ ῥώμῃ διὰ καὶ πάσι τοῖς ποιμένοις ἀσφάλειαν παρεῖχετο ῥᾴδιον τοῖς λῃστεύειν ἐπιθέμενοι, καὶ πολλοὺς μὲν ἀφαιρούντες τῶν ἐπιτιθεμένων, ἑνὸς δὲ καὶ ζῶντας συλλαμβάνοντες χωρὶς δὲ τῆς ἐν τούτῳ φιλοτιμίας ὑπῆρχον ἅπασι τοῖς πλείστοις κοινὴν προσφέλειαν, τοῖς τε ὁμίλοις οἰκοῦντες καὶ τὸν ἑαυτῶν τρόπον μετιόντες καὶ κοινοὺς τοῖς ἀνθρώποις διαλεγόμενοι διὸ καὶ τὴν παντὸς ἀσφάλειαν ἐν τούτοις κείμενος, οἱ πλείστοι τούτοις ὑπετάττοντο καὶ τὸ παραγγελλόμενον ἑκόντες ἐπιτελοῦντες εἰς οἷς ἐτρεπόμεθα τόπους (*Const. Exc.* 2, 1, p. 213.)

5 Ὅτι ἐρωτηθεισῶν Ῥέμου καὶ Ῥωμύλου

[1] So Fedor: υἱοῖς.
[2] τοὺς added by Müller.

2 [illegible]

3 [illegible]

4 [illegible]

5 When Romulus and Remus were observing the

[1] The reference is to the [illegible] Rea Silvia, the mother of Romulus and Remus.

[2] [illegible] gives the name as [illegible]

περὶ οἰκισμοῦ πόλεως, καὶ[1] ἐκ τῶν δεξιῶν μερῶν διοσημείαν γενέσθαι φασί, καταπλαγέντα δὲ[2] τὸν Ῥέμον ἐπιφθεγξάμενον εἰπεῖν τῷ ἀδελφῷ, ὅτι ἐν ταύτῃ τῇ πόλει πολλάκις ἐπαριστερὸς βουλευσάμενον ἐπιδέξιος ἀκολουθήσει τυχῇ[3] προσετῴ γὰρ αὐτοῦ τὸν ἄγγελον ἀποστείλαντος καὶ τὸ καθ' αὑτὸν μέρος ὅλως ἡμαρτηκότος ὑπὸ ταύτοματοῦ διωρθώσεται[4] τὴν ἄγνοιαν (*Const. Ex.* 4, p. 274)

6 Ὅτι ὁ Ῥωμύλος κτίζων τὴν Ῥώμην τάφρον περιέβαλε τῷ Παλατίῳ κατὰ σπουδήν, μή τινες τῶν περιοίκων ἐπιβάλωνται κωλύειν αὐτοῦ τὴν προαίρεσιν· ὁ δὲ Ῥέμος βαρεῖς φέρων ἐπὶ τῷ διεσφάλθαι τῶν πρωτείων, φύσικῶν δὲ ταῖς εὐτυχίαις τοῦ ἀδελφοῦ,[5] προσιὼν τοῖς ἐργαζομένοις ἐβλασφήμει· ἀπεφήνατο γὰρ σεσῆν εἶναι τὴν τάφρον, καὶ ἐπιφαλῆ ἔσεσθαι τὴν πόλιν, τῶν πολεμίων ῥᾴδιως αὐτὴν ὑπερβαινόντων· ὁ δὲ Ῥωμύλος ὠργισμένος[6] ἔφη, Παραγγελῶ πᾶσι τοῖς πολίταις ἀμυνεῖσθαι τὸν ὑπερβαίνειν ἐπιχειροῦντα· καὶ πάλιν ὁ Ῥέμος τοῖς ἐργαζομένοις ὠνειδίζων ἔφη σεσῆν κατασκευάζειν τὴν τάφρον

[1] Boissevain suggests καὶ should follow φασί. Mai, suggests a lacuna after καὶ ἐκ τῶν δ. Lambinus adds γενέσθαι.
[2] Added by Oldfather
[3] So Dindorf: ἔτυχ.
[4] So Dindorf: διορθώσεσθαι.
[5] So the MSS: τῇ ἀνεσει τῷ ἀδελφῷ Krebs, Vogel.
[6] So Dindorf: ὀργισμένος

[1] Literally "on the right." The play upon "on the left (clumsy) and on the right (favours fate)," in the following lines cannot be reproduced in the translation.

[illegible] of birds for divination with a view to founding a city, there appeared to Romulus, as we are told, a favourable omen, and Remus amazed said to his brother, "In this city it will happen many a time that [illegible] counsels will be followed by a favourable turn of fortune." The fact was that although Romulus had been too hasty in dispatching the messengers and for his own part had been altogether wrong, yet his ignorance had been made right by mere chance.[1]

6. Romulus, in connection with his founding of Rome, was hastily digging a ditch about it to prevent any of his neighbours from attempting to hinder his undertaking. And Remus, chagrined at his failure to gain the first place and envious of the good fortune of his brother, came up to the workmen and belittled their work; for he declared that the ditch was too narrow and that the city would easily fall, since enemies would have no difficulty in getting over it. But Romulus replied in anger, "I give orders to all citizens to exact vengeance of any man who attempts to get over the ditch." And a second time Remus railed at the labourers and said they were making the ditch too narrow. "Why,

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[1] Dionysius' account of this is [illegible] (Roman Antiquities, 1. 86) [illegible] when he was not yet beheld the very birds.

[illegible] ὑπερβολὴν τοῦ πολέμου καὶ
[illegible] τοῦτο ποιεῖν καὶ ἅμα ταῦτα
3 λέγων ὑπεμνήσατο· ἡ δὲ τῶν Κελτῶν εἰς τὸν
ἀνεῖδον, οἱ ὑπολαβόν· ἔγω δὲ, φησὶ
εἰκότως τὸν ὑπερβολὴν κατὰ τὸ πρόσταγμα
τοῦ Διὸς καὶ ἅμα ταῦτα λέγων ἀνέκαιν τὸ
σῶμα καὶ πάντας τὸν κόλπον ἀπέκτεινε
τὸν ἔνιον. *Cont. Ac.* 4 pp. 374–75

7 Ὅτι Πολιόρκη Μεσσήνιον πλούσιον καὶ
γένει δόξαν ἀνδρὸς συνοίκεσιν μεθόμενον· κοινωνὸν
ἔχων Ἐπιφόνου Σπαρτιάτην· ἐν τῇ ἐπιμελείᾳ
καὶ φιλίᾳ παραλιπόντα τὰς τε ἀγέλας καὶ
τὴν κώμην ἐν χειρῶν μὲν πλουσιοῦν κατὰ
2 φύσιν δὲ γενόμενα· πολλοὺς γὰρ ἐμπόρους
τῶν τε Βοῶν καὶ τῶν κωμῶν τινὰς ἐν ἐξ-
ανοῖξ κρατοῦντας τὴν ἀγέλαν αὐτῶν ὑπὸ
λόγου τὸ γενόμενα Διὸς[2] τοὺς δὲ ἐμπόρους
ἐν Σικελίᾳ πλούσιοι κομίζοντας παρὰ τὴν
Ἑλλήσποντον γενομένου δὲ χειμῶνος προσορμοῦν-
τας τῇ γῇ, καὶ τοὺς κώμης ἀνεῖλον ἀπὸ τῶν
διαβόλων τὸ τῶν τόπων ἐμπορίας κατεστήσαντες
3 ἐπιφανεστάτους δὲ αὐτῶν εἰς Μεσσήνην, καὶ
τὸ κύριον πάσαν τὴν ἐξ Ἄλλας εἰκότως, τὸν
Ἰουλιάρη τοῦτον μὲν κρίθεν, τὸν δὲ κοινωνὸν
4 ἐν τῇ Σπάρτῃ μετανεμόμενον διαβεβαιοῦν-
μένου δὲ αὐτοῦ καὶ λέγοντος τὸν κώμον τοῦ
μὲν ὑπὸ λιμνῶν ἀφαιρεθῆναι τοὺς δὲ κατελεύτη-
κέναι, τὸν Πολιόρκη κρίνειν τοὺς ἀνδρὸς
εἰς Βοῶν τὸν Ἐπιφόνου κατεπλαγῆναι, καὶ

[1] [illegible] Eroba, Vogel [illegible].
[2] [illegible] [illegible].

[illegible]

[illegible]

[illegible]

φανερῶς ἐλεγχόμενοι τραπῆναι πρὸς δίκην, καὶ
ταῖς τε βοῆς ἀποκαταστήσειν ἐπαγγέλεσθαι καὶ
8 πᾶσαν προσθεῖναι φόνον εἰς τὸ σωθῆναι τὸν
δὲ Πολυχάρη ἀντιπαίστα τὴν ἔσοψιν κρίνειν τὴν
πρᾶξιν, καὶ τὸν υἱὸν ἀπαποστεῖλαι τὴ Σπαρτιάτῃ
πρὸς τὸ τεῖχος τῶν δικαίων. Ἐξαίφνης δὲ καὶ
τῶν ἐπαγγελιῶν ἐπιλαθέσθαι, τὸν δὲ εἰς Σπάρτην
9 συνεκπεμφθέντα πανοικεσίαν ἀνελεῖν· οὗ συντελε-
σθέντος τὸν Πολυχάρη ὡς ἀνὴρ τηλικοῦτος ἀνομη-
μάσιν ἀγανακτεῖν καὶ τὸν αἴτιον ἐξαιτεῖν· τοὺς
δὲ Λακεδαιμονίους τούτῳ μὴ προσέχειν, τὸν δὲ
υἱὸν Ἐξαίφνης μετ' ἐπιστολῆς εἰς Μεσσήνην
ἀποστεῖλαι δηλοῦντα, ὅτι Πολυχάρης εἰς Σπάρ-
την κατηγορεῖται παρ' ὧν ἔκτεινεν ἐπί τε τῶν
ἐφόρων καὶ τῶν βασιλέων· τὸν δὲ Πολυχάρη
τυχόντα[1] τῶν ἴδιων τόν τε πανοικεσίαν ἀνελεῖν
καὶ τὴν πόλιν ῥυσιάζειν. *Const. Ex.* 2 (1., pp.
213–14).

8 [2]Ὅτι τῶν κοινῶν ὑφυομένων καὶ τῶν Μεσση-
νίων ἀπελπιζόντων προσελθόντες τις τῶν πρε-
σβυτέρων παρεκάλει τὰ πλήθη μὴ προσέχειν τοῖς
μαντεῖοις σχεδιάζουσι· καὶ γὰρ καὶ ἐπὶ τῶν ἰδίων
βίων αὐτοὺς πλείστοις ἁμαρτήμασι περιπίπτειν,
μὴ δυνάμενοι προιδεῖν τὸ μέλλον, καὶ τὸν
ὑπὲρ ὧν εἰκὸς μόνους τοὺς θεοὺς γινώσκειν
9 εἰδότας[3] ἀνθρώπους δοκεῖν ἐπιστεύεσθαι· παρ-
εκέλευετο οὖν πέμπειν εἰς Δελφούς· ἡ δὲ Πυθία
ἀνεῖλεν οἵτινες ἐκ τοῦ Αἰωλιδῶν γένους θύσαι

[1] Jacoby adds μὲ after τυχόντα.
[2] So Dindorf, Vogel, ἔδοκεν MS. Jacoby.

[1] Sparta.

and when his [illegible] was patent, he turned to entreaties, promising that he would restore the cattle and [illegible] that he might be spared. And Polychares, in recompense for his [illegible] of [illegible], made no mention of what the Spartan had done, and sent his son along with him to receive [illegible] at his hands. The young man not only forgot the promises he had made but also slew the youth who had been sent with him as [illegible]. At this deed Polychares was so [illegible] at such acts of [illegible] that he [illegible] the persons of [illegible]. The Lacedaemonians, however, paid no attention to his demand, but sent the son of Euaephnus to Messenê with a letter to the effect that Polychares should come to Sparta and prefer charges before the ephors and the kings for the wrongs he had suffered. But Polychares, now that he had the [illegible], [illegible] the [illegible] and [illegible] plundered the city.[1]

8. While the wars were [illegible] and the Messenians were [illegible], [illegible] and urged the people to pay no heed to [illegible] of the seers. For even in their private affairs, he said, they fall into many errors by reason of their inability to foresee the future, and in this case such matters were so [illegible] that only the gods could be [illegible], since they, being not [illegible], understand them. He urged the people, therefore, to send a messenger to [illegible]. And the Pythian priestess gave them the following answer: They should offer up in sacrifice a maiden

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[1] According to the account of Pausanias ([illegible]), this took place after the Messenians had [illegible] the Spartans into Ithomê.

ἐφόνευσε τὴν τυχοῦσαν· ἐπὶ δὲ ἡ λαχοῦσα δίκην καθοσιωθῆναι θύειν τότε παρόντων τῶν τοῦ δεδεκότος ἐκφυγόντων ἐκ τοῦ αὐτοῦ γένους· καὶ ταῦτα πάντες ἔχουσι παντὸς τοῦ πολίτου καὶ κρείττος

3 οὐδέποτε γὰρ τῶν μετὰ τὸν ἰσόρροπον εἰρήνην τοῖς γονεῦσι πρὸς τὴν τῶν τέκνων σωτηρίαν, ἀλλ' ἅμα μὲν ὁ τῆς συγγενείας ἔλεος ἑκάστου ὑπεδύετο πρὸ ὀφθαλμῶν λαμβάνοντι τὴν φύσιν, ἅμα δὲ ἐνετρέπετο πρόδηλος γενεσθαι τοῖς τοῦ πρὸς ὁμολογουμένου ὄλεθρον (Cont. Fr. 4 p. 270)

9 Ἐμφύεται εἰς ἀπίστια τῆς περὶ αὐτὸν δύσης ἁμαρτήματα· δεινὸν γὰρ ὁ ἔρως σοφίσαι τοὺς νέους, καὶ μάλιστα τοὺς μεγαλοφρονοῦντας ἐπὶ τῇ τοῦ σώματος ῥώμῃ· διὸ καὶ παρεισέφηκον οἱ παλαιοὶ τὸν μετάπτωσιν τοῦ ὑπὸ τῶν ἄλλων ἀνιστόρητον Ἡρακλέα ὑπὸ τῆς τοιούτου διαφθορᾶς πεπονθότα (Cont. Fr. 4 p. 276)

10 Ὅτι Ἀρχίας ὁ Κορίνθιος δραστὴς ὢν Ἀντιόχου τὸ μὲν πρώτον προσεστώτα τινὰ τῷ πατρὶ, θαυμαστὴν ἐπαγγελίας ποιούμενος οὐ δυνάμενος δὲ αὐτὸν ἀπαλλάξαι παρὰ τὴν τοῦ πατρὸς καλοκαγαθίαν καὶ τὴν αὐτοῦ τοῦ παιδὸς σωφροσύνην, ἔπεισε τὸν συνήθεις τοὺς πλείστους, οἷς διεφέρετο τὸν ἔρωτα καὶ δεινὰ μὴ ὑπακούοντα· τέλος δὲ μετιόντες μετὰ τῶν συμπαραλαβόντων ἐπὶ τοσοῦτον ἀνοίας προέκοψαν ὑπὸ

[1] ἐν ἄλλοις τοῖς deleted by Herwerden, retained by other editors.

[1] The last part probably described how the fathers avenged offering their children. Pausanias describes the other related story

from the house of the Aeyytidae, any one at all, and if the one on whom the lot fell could not be devoted to the gods, they should sacrifice whatever maiden any father from the same family might freely offer.[1] "If you will do this," the oracle continued, "you will gain the victory in the war and power." For so honour great as it might be appeared in the eyes of the parents of equal weight with the life of their children, since compassion for one of his own blood stole into each man's heart as he pictured to his mind's eye the slaughter; while at the same time he was filled with misgivings that he should, like a traitor, deliver up his child to certain death.

9 He revived heading into errors unworthy of his fame, for the power of love is mighty to trip up youth, especially such youth as are proud of the strength of their bodies. And this is the reason why the ancient writers of myths have represented Heracles, him who was unconquerable by any others, as being conquered by the assault of love.

10 Archias the Corinthian, being seized with love for Arisaeus, first of all dispatched a messenger to the youth, making him marvellous promises, and when he was unable to win him over to act contrary to the honourable principles of his father and to the modesty of the youth himself, he gathered together the greater number of his associates, with the intention of using force on the youth who would not yield to favour or entreaty. And finally once, when Archias had become drunken in the company of the men he had called together, his passion drove

[1] Perhaps the reference is to the Archias of the following chapter.

τοῦ πάθους, ὥστε εἰς τὴν οἰκίαν ἐμπεσὼν τοῦ
1 Μελίσσου τὸν παῖδα βιαίως ἀπήγαγεν· ἀντεχο-
μένου δὲ τοῦ πατρὸς καὶ τῶν ἄλλων τῶν κατὰ
τὴν οἰκίαν, παρ' ἀμφοτέροις φιλοτιμίας βιαιοτέρας
γενομένης ἔλαθεν ὁ παῖς ἐν ταῖς χερσὶ τῶν ἀντεχο-
μένων ἀφεὶς τὴν ψυχήν· ὥστε τὸ παράδοξον τῆς
πράξεως ἀναλογιζομένους ἔλεειν ἅμα τὴν τοῦ
παθόντος συμφορὰν καὶ θαυμάζειν τὴν τῆς τύχης
περιπέτειαν· ὡ γὰρ ὁ παῖς τῆς αὐτῆς ἐκείνης
ἔτυχε προστηγορίας, τούτῳ τὴν ὁμοίαν τοῦ βίου
καταστροφὴν ἔσχεν, ἑκατέρων ὑπὸ τῶν μάλιστα
ἂν βοηθησάντων[1] τοῦ ζῆν παραπλησίῳ τρόπῳ
στερηθέντων.

11 Ὅτι Ἀγαθοκλῆς ἐπιστάτης αἱρεθεὶς τῆς
περὶ τὸν νεὼν τῆς Ἀθηνᾶς οἰκοδομίας, τοὺς
καλλίστους τῶν τεμνομένων λίθων ἐπιλεγόμενος
τὴν μὲν δαπάνην ἐκ τῆς ἰδίας οὐσίας ἐποιεῖτο,
τοῖς δὲ λίθοις καταχρησάμενος οἰκίαν ᾠκοδόμησε
πολυτελῆ· ἐφ' οἷς φασιν[2] ἐπιφανῆναι[3] τὸ δαι-
μόνιον· κεραυνωθέντα γὰρ τὸν Ἀγαθοκλέα μετὰ
2 τῆς οἰκίας κατεφλεχθῆναι· οἱ δὲ γεωμόροι ἔκριναν
τὴν οὐσίαν αὐτοῦ δημοσίαν εἶναι, καίπερ τῶν
κληρονόμων δεικνυόντων μηδὲν εἰληφότα τῶν
ἱερῶν ἢ[4] δημοσίων χρημάτων· τὴν δὲ οἰκίαν
καθιερώσαντες ἄβατον τοῖς θεοῖς ἐποίησαν,
ὡς ἔτι καὶ νῦν ὀνομάζεται Ἐμβρονταῖον (*Const*
Exc. 2 (1), pp. 214–15.)

[1] So Schäfer: βοηθησάντων.
[2] So Wurm: φασιν.
[3] So the MSS.: ἐπιστῆναι Wesseling, Dindorf, Vogel.
[4] ἢ added by Reiske.

him to such madness that he broke into the house of Megarus and began to carry off the boy by force. But the father and the other inmates of the house held fast to him, and in the violent struggle which ensued between the two groups the boy was found, without any knowing to have given up the ghost while in the arms of his defenders. Consequently, when we reflect upon the strange turn of the affair, we are forced anew to pity the lot of the victim and to wonder at the unexpected reversal of fortune. For the boy came to the same manner of death as did his father, very many, as boys, since they both lost their lives in similar manner at the hands of those who had aided them most.

11 Agathocles[1] was chosen to be superintendent of the [illegible] of the country of Arcadia and proceeded out the Boeot[illegible] of the Boeot[illegible] state. He paid for them out of his own means, but making an improper use of the [illegible] he built with them a costly house. And at the [illegible] of his, we are [illegible] the divine power manifest to men, for Agathocles was struck by lightning and he together with his house was consumed in flames. The oracle[2] ruled that his property should be [illegible] and to the state, though his heirs offered evidence that he had taken no money which belonged to either the sanctuary or the state. The house they consecrated to the goddess and forbade that any one should enter it, and to this day it is called the House struck by Lightning.

Arcadia, the hunter who was killed by his dogs, cf. Book 4 1 3 ff.

[1] [illegible] unknown.

[2] The [illegible] which [illegible] Arcadia and Boeotia were the [illegible] probably which time was in Arcadia is not yet established.

12 Μετὰ ταῦτ' ὁ μὲν βασιλεὺς ἀναλύσας
[illegible]
[illegible] Κλεόμβροτος μὲν οὖν ἐπὶ τὸν [illegible]
1 [illegible] ὁ γὰρ Κλεόμβροτος
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
3 [illegible] ὁ δ' Ἀριστομένης ἐν τῷ πρὸ
τοῦ δεκαετοῦς χρόνου πολλὰ μὲν ἐπιφάνειαν τῶν
Λακεδαιμονίων καὶ τῆς παρουσίας ἀναλαμβάνων
τῶν πολεμίων ἀναιρεῖν [illegible] καὶ τὸ μὲν ἐπιπόνου
πόνου διαφεύγειν ἀπροσδόκητον, τὸ δὲ τῆς μάχης
ἀπερισκέπτως εἰς τὸν πόλεμον ἀρχὴν ἐπιφαινόμενον
4 ἐπιφέρειν· ὁ μὲν γὰρ Κλεόμβροτος ἀνάπαυσιν τῶν
πραγμάτων διεκωλύετο οὐκ βαθὺν ἐπὶ αὐτὸν
[illegible] ὁ δ' Ἀριστο-
μένης [illegible] ἐπὶ τὴν [illegible]
[illegible] τῆς ἰδίας
[illegible]
5 [illegible] ὁ δ' ἀρχὴν τοῦ πολέμου
[illegible] ὁ δ' ἀρχὴν τοῦ πολέμου
[illegible] ὁ δ' Ἀριστομένης
[illegible] ὁ δ' Κλεόμβροτος ἐπιφανεῖς
[illegible]

[1] So Reverdin: [illegible] MSS.

12 After this the king, when he had recovered from his wounds, proposed that they hold a trial for the award of valour. And two men arose, he [illegible] [illegible] and [illegible], each of whom possessed his own peculiar claim to fame. For [illegible] had covered the king with his shield when he had fallen and had accounted for the death of [illegible] who [illegible] king Lycurgus; and these two were distinguished [illegible] and he had stripped the [illegible] armour from [illegible] and gained for his own [illegible] in order that he might have it as evidence of [illegible] valour for his [illegible]. And though he had [illegible] many [illegible] [illegible] of his [illegible] [illegible] the [illegible] that he had given way [illegible] one of his [illegible]. And as for [illegible], he had [illegible] in Laconia [illegible] in the struggle over the award of the king and had [illegible] [illegible] armour from the Cretan who had fallen [illegible]. He had [illegible] his body free from any wound and on his way back to the city from the battle he had performed a deed which was deserving of praise. For [illegible] was weakened by his wounds and he could neither walk without support nor [illegible] the hand [illegible] Aristodemus, however, had on his shoulders brought back to [illegible] the understanding that he was [illegible] [illegible] and had [illegible] and other men in size and strength of body. Such were these two men as they came to the [illegible] for the award of valour and the king together with the chief [illegible] had [illegible] the [illegible] [illegible] spoke first and addressed them with the following words:

[1] Euphaes of Messene, cp. Pausanias, 4.16.4.

[illegible]

[illegible]

[illegible]

"Only a brief speech is necessary regarding the award of valour, since the judges are men who themselves have witnessed the exploits of each of us, and I need only to remind you that as we both fought against the same foemen on this single occasion and in this single place, it was I who slew the greater number. It is obvious, therefore, that he who, under identical circumstances, was first in the number of foemen he slew is second first in his claim to the award of valour. Furthermore, the bodies of the two of us, being the most outstanding proofs which lie in the superiority for the outcome cast of the battle, covered with wounds which are in front, while the other, returning as from a fleeting gathering and not from so fierce a [illegible] battle as I, at most did not experience the weight of an enemy's swords. More fortunate Arsutaphernes may we be, but he may not justly be judged to be the bravest of us two. For it is manifest that the man who endured such severe loss of his body offered himself wholly for his father and, whereas the man who in close grips with the enemy and against such perils kept himself unwounded was able to do that only because he shunned hurt to his person. And so it would be absurd if before judges who have themselves witnessed the battle that man who have the preference who slew a smaller number of the foe and exposed his own body to less danger, before the man who beside and [illegible] on both these counts. Furthermore, his carrying a body so worn out by its wounds, and which so far [illegible] per threatens, is no indication of bravery, though it does perhaps betoken strength of body. What I have said to you is sufficient, for the contest which you are to decide is one, not of words, but of deeds.

10 Παραλαβὼν δ' ἐν μέρει τὸν λόγον Ἀριστο-
μένης, Θαυμάζω, φησίν, εἰ μέλλει περὶ ἀριστείων
ἀμφισβητεῖν ὁ σωθεὶς τῷ σώσαντι· ἀναγκαῖον
γὰρ ἢ τῶν δικαζόντων αὐτὸν ἄνοιαν καταγινώ-
σκειν ἢ τὴν κρίσιν δοκεῖν ἐκ τῶν νῦν λεγομένων,
ἀλλ' οὐκ ἐκ τῶν τότε πεπραγμένων ἔσεσθαι·
οὐ μόνον δὲ Κλέωνος διεχθήσεται κατ' ἀρετὴν
11 λειπόμενος, ἀλλὰ καὶ τελέως ἀχάριστος· ἀφεὶς
γὰρ τὰ τὰ συντελεσθέντα ὑπ' αὐτοῦ καλῶς διαπορευ-
εσθαι, διέσυρε τὰς ἐμὰς πράξεις, φιλοτιμότερος
ὢν ἢ δίκαιον· ᾧ γὰρ καὶ ἰδίας σωτηρίας τας
μεγίστας ὀφείλει χάριτας, τούτου τὸν ἐπὶ τοῖς
καλῶς πραχθεῖσιν ἔπαινον διὰ φθόνον ἀφήρηται.
ἐγὼ δὲ ὁμολογῶ μὲν ἐν τοῖς τότε γεγενημένοις
κινδύνοις εὐτυχὴς ὑπάρξαι, φημὶ δὲ πρότερον
12 ἀγαθὸς γενέσθαι· εἰ μὲν γὰρ ἐκκλίνας τὴν τῶν
πολεμίων ἐπιφορὰν ἄπρωτος ἐγενόμην, οὐκ εὐτυχῆ
με προσῆκεν ὀνομάζειν, ἀλλὰ δειλόν, οὐδ' ὑπὲρ
ἀριστείων λέγειν κρίσιν, ἀλλὰ ταῖς ἐκ τῶν νόμων
τιμωρίαις περιπεπτωκέναι· ἐπεὶ δ' ἐν πρώτοις
μαχόμενος καὶ τοὺς ὑφισταμένους ἀναιρῶν οὐκ
ἔπαθον ἅπερ ἔπραξα, ῥητέον οὐκ εὐτυχῆ με
13 μόνον, ἀλλὰ καὶ ἀγαθόν. εἴτε γὰρ οἱ πολέμιοι
καταπλαγέντες τὴν ἀρετὴν οὐκ ἐτόλμησαν ἀμύ-
νασθαι, μεγάλων ἐπαίνων ἄξιος ὃν ἐφοβήθησαν,
εἴτ' ἐκείνων ἀγωνιζομένων εὐθυμῶς ἐγὼ φονεύων
τοὺς ἀνθεστηκότας καὶ τοῦ σώματος ἐποιούμην
14 πρόνοιαν, ἀνδρεῖος ἅμα καὶ συνετός· ὁ γὰρ

It was now the turn of Aristomenes to speak, and he [illegible] [illegible] I am astonished that the man who has been spared [illegible] to strive with his saviour for the award of valour. [illegible] [illegible] that he thinks that the decision [illegible] be rendered on the basis of the words spoken now, not of the deeds done then. But it will be shown that [illegible] is not only a [illegible] to me in bravery but also [illegible] to me. I am coming to recount his own brave achievements, lest [illegible] discouraging my deeds from showing himself to be more [illegible] for bravery than [illegible]. For from the man to whom he owed the greatest gratitude for saving his life from him he [illegible] taken away the prize earned by his own valiant deeds. I am ready to concede that, in the perils encountered in the battle, I was fortunate, but I maintain that I showed more [illegible] bravery. [illegible], I had cause [illegible] because I avoided the onslaught of the foe. I would have been more willing for me to run [illegible] not fortunate but coward, and not even to stand for the award of valour but to have suffered the punishment prescribed by the law. [illegible] when fighting in the front of battle and seeing those who opposed me that I did not suffer what I inflicted on others, the necessary conclusion is that I was not only fortunate but also brave. For if the enemy in terror did not dare to face my valour then am I, whom they feared, deserving of great praise, or [illegible] they fought with spirit and [illegible] I [illegible] them as they came on, taking the [illegible] at the same time for my body. Then am I both courageous and cunning. For the man

ἐν αὐτῷ τῷ[1] θεμοσμαχεῖν ἐμφρόνως ὑπομένων τὸ δεινὸν ἑκατέρας ἔχει τὰς ἀρετάς, σώματός τε καὶ ψυχῆς· καίτοι γε ταῦτα τα[2] δίκαια πρὸς ἕτερον ἦν μοι ῥητέον ἀμείνους τούτου· ὅτε γὰρ Κλεόμην παραλαλήμενον ἐκ τῆς μάχης εἰς τὴν πόλιν ἀπήνεγκα ταμαυτοῦ σώζων ὅπλα, καὶ
16 νυ' αὐτοῦ κεκριμένα νομίζω τὸ δίκαιον· καίτοι γε παρόραθεις τοῦ' ὑφ' ἡμῶν ἴσως οὐκ ἂν ἠρίζε νῦν ὑπὲρ ἀριστείων, οὐδὲ διασύρων τηλικοῦτον μεγαθὸς εὐεργεσίας ἔλεγε μηθὲν εἶναι μέγα τὸ πραχθὲν διὰ τὸ κατ' ἐκεῖνον τὸν καιρὸν ἀποχωρεῖν ἐκ τῆς μάχης τοὺς πολεμίους· τίς γὰρ οὐκ οἶδεν, ὅτι πολλάκις οἱ διαλυθέντες ἐκ τῆς μάχης ἐξ ὑποστροφῆς εἰώθασιν ἐπιτίθεσθαι καὶ στρατηγεῖν ταῦτη χρησιμωτάτοις τυγχάνειν τῆς νίκης, ἱκανά μοι τὰ ῥηθέντα· λόγων γὰρ πλείονων οὐκ οἴμαι ὑμᾶς προσδεῖσθαι.

16 Τούτων ῥηθέντων οἱ δικάζοντες ὁμογνώμονες γενόμενοι προκρίνουσιν τὸν Ἀριστομένην (ed. Vatic 1354, cp. Jacoby, F Gr Hist. 2 B, pp. 613–14.

.3 Καὶ ταῖς προθυμίαις ἐπερρώσθησαν τοὺς γὰρ ἐκ πολλῶν ἀνδρείαν καὶ καρτερίαν ἀσκοῦντας, κἂν ἡ τύχη ποτὲ τοιαύτη βιαίως λάβοι ἐφ' ὃ δεῖ παρεστῶσιν· οὐ μὴν οὐδὲ οἱ Μεσσήνιοι τούτων ἀπελείποντο ταῖς προθυμίαις, ἀλλὰ ταῖς αὐτῶν ἀρεταῖς πιστεύοντες.

3 Ὅτι οἱ Λακεδαιμόνιοι κατεπονούμενοι ὑπὸ Μεσσηνίων ἔπεμψαν εἰς Δελφοὺς ἡ δὲ ἔχρησεν,

[1] τῷ added by Dindorf.
[2] τα omitted by Dindorf.

who, while fighting desperately meets the threatening danger with calm mind has a double claim to bravery that of body and that of soul And yet these just claims of mine I should plead against other men who are better than my opponent For when I carried the disabled Cleomis from the scene of battle to the city keeping my arms the while, he himself, in my judgement, had acknowledged the justice of my claim Yet quite possibly if I had paid no attention to him at that time, he would not now be striving with me for the meed of valour nor would he be disparaging that great achievement I showed him, by claiming that the great deed I performed was nothing because by that time the enemy had withdrawn from the field Who indeed does not know that many times armies which have left the battle field have made it their practice to wheel about and renew the attack, and so win the victory by the use of strategy of this kind? But I have said enough, for I cannot think you have need of further words.'

After these speeches the judges with one accord gave their votes for Aristomenes

13 The Lacedaemonians recovered their zeal, for if men have practised many virtue and bravery from their youth even though some turn of fortune has humbled them, yet a brief speech will recall them to their sense of duty On the other hand the Messenians were not second to them in their zeal, nay rather, confiding in their own valour. . . .

Since the Lacedaemonians were being worsted by the Messenians they sent to inquire of Delphi. And the priestess made answer to them

οὔ σε μάχης μόνον ἔργ' εφεπειν χαρὶ Φοῖβος ἄνωγε,
ἀλλ' ἀπατῃ μὲν ἔχει γαῖαν Μεσσηνίδα λαός,
ταῖς δ' αὐταῖς τεχναισιν ἁλώσεται αἴπερ ὑπῆρξεν

ἔστι δὲ τὸ νοούμενον μὴ μόνον τοῖς ἐκ[1] βίας ἔργοις, ἀλλὰ καὶ τοῖς ἐκ δόλου (*Const. Exc.* 4, p. 276.)

14 Ὅτι Πομπίλιος ὁ Ῥωμαίων βασιλεὺς πάντα τὸν τοῦ ζῆν χρόνον ἐν εἰρήνῃ διετέλεσε λέγουσι δέ τινες ἀκουστὴν γενόμενον Πυθαγόρου παρ' ἐκείνου λαβεῖν τά τε περὶ θεῶν νομοθετήματα, καὶ πολλὰ διδαχθῆναι, δι' ὧν ἐπιφανὴς ἀνὴρ ἐγένετο καὶ βασιλεὺς ἡρέθη μεταπεμπτος (*Const. Exc.* 2 (1), p. 210.)

15 Ὅτι κατὰ τὴν ἀξίαν οὐδὲ θελήσαντες δυναμεθα τιμῆσαι τὸ δαιμόνιον· ὥστε εἰ μὴ κατὰ δυναμιν βουληθειημεν εὐχαριστεῖν, τίνας ἂν ἐλπίδας τοῦ μέλλοντος βίου λαμβανοιμεν, εἰς τούτους ἁμαρτανοντες οὓς ἀδικουντας οὐκ ἂν εἴη δυνατον οὔτε λαθεῖν οὔτε διαφυγεῖν, τό μὲν γὰρ ὅλον, παρ' οἷς ἀθανατον εἶναι συμβαινει καὶ τὴν σύνεργασιαν καὶ τὴν κολασιν, φανερον ὡς ἐν τούτοις παρασκευάζειν προσήκει τὴν μὲν ὀργὴν ἀγεννῆ,
2 τὴν δὲ εὔνοιαν ἀλυκον — τηλικαυτην γὰρ ἔχει παραλλαγὴν ὁ τῶν ἀσεβῶν βίος πρὸς τὸν τῶν εὐσεβῶν, ὥστε προσδοκᾶν ἑκατερους αὐτοῖς βεβαιωσειν τὸ θειον τοις μὲν τας ἰδιας εὐχας, τοῖς δὲ
3 τας παρὰ τῶν ἐχθρῶν εὐχάς τὸ δὲ ὅλον, εἰ τοῖς μὲν ἐχθροῖς ὅταν πρὸς τοὺς βωμοὺς καταφυγωσι βοηθουμεν, τοῖς δὲ πολεμιους δια τῶν

Thence among the deeds of battle thou
Should'st pry at Phoebus' order. Guide thou
Wherever the fox doth hold Mycenae's land,
And by the same device as it was gained
Shall it be won.

The thought is that it must come by deeds of strength but by [illegible] craft as well.

14 Pompilius, the Roman king, lived at peace for his entire reign. And certain writers state that he was a pupil of Pythagoras and that he received from him the [illegible] and down-regarding [illegible] worship of the gods and was instructed in many other matters; and it was because of [illegible] that he became a man of renown and was summoned by the Romans to be their king.

15 For not will it in our power, much as we may wish it, to know the deity in a worthy manner. Consequently, if we were not ready, according to our [illegible], to show [illegible] practice, what hope should we have of the life to come, seeing that we transgress against those which evidently may neither escape nor escape? For to sum up, it is evident that with respect to those in whose power are both awarding reward and awarding punishment, we should see to it that their anger is not aroused and that their favour is [illegible]. For so great is the difference between the life of the impious and the life of the pious, that though both expect of the deity the fulfilment of their prayers, the former expect the fulfilment of their own, the latter those of their enemies.

In fine, if we give and to enemies when they flee for refuge to altars and if we pledge with oaths

[illegible] MSS., [illegible] before [illegible]

ὅρκων πίστεις δίδομεν μηδὲν ἀδικήσειν, ποίαν χρὴ πρὸς αὐτοὺς κοινωνεῖν τοὺς θεοὺς σπουδήν, οἱ οὐ μόνον τοὺς εὐσεβεῖς ἐν τῷ ζῆν εὖ ποιοῦσιν, ἀλλὰ καὶ μετὰ τὸν θάνατον, εἰ δὲ καὶ ταῖς τελεταῖς πιστεύομεν, διαγωγὴν μετ' εὐφημίας ἡδείαν[1] εἰς ἅπαντα τὸν αἰῶνα παρασκευάζουσιν. διὸ καὶ προσήκειν μηδὲν οὕτω τῶν ἐν τῷ βίῳ σπουδάζειν ὡς περὶ τὴν τῶν θεῶν τιμήν.

4 Ὅτι ἀνδρείαν καὶ δικαιοσύνην καὶ τὰς ἄλλας ἀρετὰς ἀνθρώπων καὶ τὰ λοιπὰ τῶν ζώων εὑρέσθαι συμβέβηκε, τὴν δὲ εὐσέβειαν τοσούτῳ τῶν ἄλλων ἀρετῶν προέχειν ὅσον καὶ τοὺς θεοὺς τῶν θνητῶν ἐν πᾶσι πρωτεύειν.

5 Ὅτι ἐπιλωπῆς οὖσης εὐσεβείας[1] τοῖς ἰδιώταις,[2] πολὺ μᾶλλον οἰκείαν εἶναι ταῖς πόλεσι· τῆς τε γὰρ ἀθανασίας ἐνιστέρον οὖσαι προσῳκειωμένην τοῖς θεοῖς τὴν φύσιν ἔχουσι καὶ πολὺν χρόνον διαμένουσαι προσδοκῶσι τὴν ὑφιλομένην ἀμοιβήν, τῆς μὲν εὐσεβείας τὴν ἡγεμονίαν, τῆς δὲ εἰς τὸ θεῖον ὀλιγωρίας τὴν τιμωρίαν. (*Const. Ecc* 4, pp. 276–77.)

16 Ὅτι Δηιόκης ὁ Μήδων βασιλεὺς πολλῶν δικαιωμάτων γενομένων ἤσκει δικαιοσύνην καὶ ἄλλας ἀρετάς. (*Const. Ecc* 2 (1), p. 215.)

17 Ὅτι Μόσχελλός τις Ἀχαιὸς ὢν τὸ γένος ἐκ Ῥύπης[1] κατηντήσειν εἰς Δελφοὺς καὶ τὸν θεὸν ἐπηρώτησε περὶ τεκνωσεως· ἡ δὲ Πυθία ἀνεῖλεν οὕτως·

[1] πιστεύομεν, πιστεύσαι Kreiss: added by Oldfather διαγωγὴν Mai, ἡδεῖαν Dindorf τελεταῖς δὲ ἀγωγὴν . . . ἡδεῖαν. The passage has been variously emended.

[1] εὐσεβεῖαν added by Mai.

to hostile foes that we will do them no wrong, what sort of zeal should we show towards the gods themselves, who show kindness to the pious not only in this life, but also after death, and who, if we place confidence in the Mysteries, also have ready for them a happy existence and good fame for an eternity? Consequently there is nothing in this life about which we should be so in earnest as concerning the honour due to the gods.

Our conclusion is that bravery and justice and all the other virtues of mankind the other animals also have acquired, but that reverence for the deity in so far transcends all the other virtues as the gods themselves are in all respects superior to mortals.[1]

While reverence for the deity is a desirable thing for men in private life, far more is it appropriate to states—for states by reason of their nearer approach to immortality enjoy a nature akin to that of the gods and, in the considerable length of time they endure, they may expect the reward they merit—sovereignty as the reward for reverence, punishment for slighting the divinity.

16. Deioces, the king of the Medes, despite the great lawlessness which prevailed, practised justice and the other virtues.

17. Myscelus, an Achaean by birth, went from Rhypes[2] to Delphi and inquired of the god concerning the begetting of children. And the Pythian priestess gave him the following answer:

[1] The thought appears to be that reverence for god is the single virtue peculiarly in man and not in other animals.
[2] In Achaia.

[1] So Dindorf: Δωσε. [2] So Bekker: Κυπρος.

Μύσκελλε βραχύνωτε, φιλεῖ σ' ἑκάεργος Ἀπολλων,
καὶ γενεὰν δώσει· τοδε δὲ πρότερόν σε κελεύει,
οἰκῆσαί σε Κρότωνα μέγαν καλαῖς ἐν ἀρούραις.

τοῦ δὲ Κρότωνα ἀγνοοῦντος εἰπεῖν πάλιν τὴν Πυθίαν,

αὐτός σοι φράζει ἑκατηβόλος· ἀλλὰ συνίει.
οὗτος μὲν Ἰαφιός τοι ἀνήροτος, ἥδε δὲ Χαλκίς,
ἥδε δὲ Κουρήτων . . ἡ ἱερὰ χθων,
αἵδε δ' Ἐχιναδες εἰσί· πολὺς δ' ἐπ' ἀριστερὰ πόντος
οὔτω σ' οὐκ ἄν φημι Λακινίου ἄκρου ἁμαρτεῖν
οὐδ' ἱερᾶς Κριμίσης οὐδ' Λισάρου ποταμοῖο.

2 Ὅτι τοῦ χρησμοῦ προστάττοντος Κρότωνα κτίζειν ὁ Μύσκελλος τὴν περὶ τὴν Σύβαριν χωραν θαυμάσας ἐβουλετο κτίσαι, καὶ ἐξέπεσε χρησμὸς αὐτῷ οὗτος,

Μύσκελλε βραχύνωτε, παρεκ θεοῦ ἄλλα ματεύων
κλαύματα μαστεύεις· δῶρον δ' ὁ διδῶ θεὸς αἴνει (*Const. Exc.* 4, pp. 277–78.)

18 Ὅτι οἱ Συβαρῖται γαστρίδουλοί εἰσι καὶ τρυφηταί· τοσοῦτος δὲ ἦν ζῆλος παρ' αὐτοῖς τρυφῆς, ὥστε καὶ τῶν ἔξωθεν ἐθνῶν μάλιστα ἠγάπων Ἴωνας καὶ Τυρρηνούς, ὅτι συνέβαωεν αὐτοὺς τοὺς μὲν τῶν Ἑλλήνων, τοὺς δὲ τῶν βαρβάρων προέχειν τῇ κατὰ τὸ ζῆν πολυτελείᾳ (*Const. Exc.* 2 (1), p. 215.)

2 Ὅτι φασί τινα τῶν εὐπόρων Συβαριτῶν,

[1] He is reputed to have been a hunchback.

Myscellus, too short of back,[1] beloved art thou
Of him, even Apollo, who works afar,
And he will give thee children, yet this first
Is his command, Croton the great to found
Amidst fair fields.

And since he did not understand the reference to Croton, the Pythian priestess gave answer a second time

To thee the Far-darter in person now doth speak,
And give thou heed. Here lieth the Taphian land,
Untouched by plow, and Chaleis there, and there
The home of the Curetes, sacred son,
And there the isles of the Echinades,
And on the islands left a mighty sea.
This way thou canst not miss the Laconian Head,
Nor sacred Crimise, nor Acaeras stream

Although the oracle thus commanded Myscellus to found Croton, he, because of his admiration of the territory of Sybaris, wished to found a city there, whereupon the following oracle was delivered to him

Myscellus, too short of back, in searching things
Other than god commands, thou seekest naught
But tears. Approve the gift the god doth give

18. The Sybarites are slaves to their belly and lovers of luxury. And so great was their devotion to luxury that of the peoples elsewhere their preference was above all for the Ionians and the Tyrrhenians, because they found that the former surpassed the other Greeks, and the latter the other barbarians, in the extravagance of their manner of life.

We are told that a wealthy Sybarite, on hearing

ἀκούσαντα πορί τινων ὅτι θεασάμενος τις[1] τοὺς ἔργατας εὐλήφως ἢ ῥήματα,[1] παρακαλέσαι τὸν εἰπόντα μὴ θαυμάζειν καὶ γὰρ ἀποίσαντα τὸ γεγονὸς πεπονηκέναι τὴν πλευράν. ἕτερον δὲ λέγεται παραβάλοντα εἰς Σπάρτην εἰπεῖν ὅτι πρότερον μὲν θαυμάζοι τὴν τῶν Σπαρτιατῶν ἀνδρείαν, τότε δὲ θεασάμενον εὐτελῶς καὶ μετὰ πολλῆς κακοπαθείας βιούντας εἰπεῖν ὅτι τῶν ἰσχάτων οὐκὶν διαφέρουσι τὸν γὰρ ἐν Συβαρίταις ἀνακόρωτατον[2] μᾶλλον ἐλέσθαι ἂν τρὶς ἀποθανεῖν ἢ τοιοῦτον βίον ζῶντα καρτερεῖν μαλιστὰ δὲ παρ' αὐτοῖς περιουσιάσαι λέγεται τρυφῇ τὸν ὀνομαζόμενον Μιλήριθον (*Const. Exc.* 4, p. 278).

19 Ὅτι Μιλήριθος λέγεται περιουσιάσαι τρυφῇ παρὰ Συβαρίταις· τοῦτον[4] γὰρ, Κλεισθένους τοῦ Σικυωνίων τυράννου νικήσαντος ἅρματι καὶ κηρύξαντος παραγενέσθαι τοὺς προαιρουμένους γαμεῖν τὴν αὐτοῦ θυγατέρα, δόκουσαν κάλλει διαφέρειν, ἀναγκῆναί φασιν[3] ἐκ Σ[illegible]νεως ἐν πεντηκοντόρῳ τοὺς ἐρᾶντας ἔχοντα ἰδίους οἰκέτας, ὧν εἶναι[5] τοὺς μὲν ἁλιεῖς, τοὺς δὲ ὀρνιθοθήρας παραγενόμενον δὲ εἰς Σικυῶνα ταῖς κατὰ τὴν οὐσίαν παρασκευαῖς οὐ μόνον τοὺς ἀντιμνηστεύοντας, ἀλλὰ καὶ τὸν τύραννον αὐτὸν ὑπερβάλλειν, καίπερ τῆς πόλεως αὐτῷ πάσης συμφιλοτιμουμένης· ἐν δὲ τῷ μετὰ τὴν ἑφθὲν δεῖπνον προσιόντος τινὸς, ὅπως καταλυθῇ πρὸς αὐτόν, εἰπεῖν ὅτι κατὰ τὸ κήρυγμα παρεστὶν ἢ μετὰ τῆς γυναικὸς ἢ μόνος κατακλιθησόμενος. (*Const. Exc.* 2 1), pp. 215–16.

[1] ὡς added by Capps. [2] So Krohn: ὀρεγόμενα.

[illegible]

[illegible]

[illegible]

20 Ὅτι Μιλησίων τρυφώντων φασὶ πρὸς αὐτοὺς ἀποδημήσαντά τινα τῶν Συβαριτῶν, ἐπειδὴ πάλιν πρὸς τὴν πατρίδα παρεγενήθη, τά τε ἄλλα τοῖς πολίταις ἐξηγεῖσθαι καὶ δὴ καὶ[1] φάσκειν κατὰ τὴν ἀποδημίαν μίαν[2] πόλιν ἐλευθέραν ἑωρακέναι τὴν τῶν Μιλησίων. (*Const. Exc.* 4, p. 278.)

21. Ὅτι συντεταγμένων τῶν ἐπευνακτῶν τῷ Φαλάνθῳ τότε ἧκεν πρὸς τὴν στάσιν κατὰ τὴν ἀγοράν, ὅταν ὁ[3] αὐτὸς ἐπὶ τὸ μέτωπον ἐφελκυσῃ τὴν κυνῆν, μετὰ τῶν ὅπλων[4] ἐμήνυσε δέ τις τὸ μέλλον γίνεσθαι τοῖς ἐφόροις. τῶν δὲ πλείστων οἰομένων δεῖν ἀποκτεῖναι τὸν Φάλανθον, Ἀγαθιάδας ἐραστὴς αὐτοῦ γεγονὼς εἶπεν, ὡς τοῦτο πράξαντες εἰς μεγίστην στάσιν ἐμβαλοῦσι τὴν Σπάρτην, ἐν ᾗ κρατήσαντες ἀλυσιτελῆ ποιήσονται νίκην, καὶ σφαλέντες ἄρδην ἀπολέσουσι τὴν πατρίδα.
2 συνεβούλευσεν οὖν τὸν κήρυκα ἀναγορεῦσαι τὴν κυνῆν ἐὰν ὡς ἔχει Φάλανθον οὗ γενομένου τους μὲν παρθενίας ἀποστήσασθαι τῆς ἐπιβολῆς καὶ πρὸς διάλυσιν ὁρμῆσαι.
3 Ὅτι οἱ αὐτοὶ[5] ἐπευνακταὶ θεωροὺς πέμψαντες εἰς Δελφοὺς ἐπηρώτων, εἰ δίδωσιν αὐτοῖς τὴν Σικυωνίαν. ἡ δ' ἔφη,

[1] καὶ added by Hertlein
[2] μίαν added by Dindorf
[3] ὁ omitted (without mention) by Mai.
[4] For μετὰ τῶν ὅπλων Wurm suggests μέχρι τῶν ὀφθαλμῶν.
[5] So Boissevain: ||ι| τοι.

20 The Messenians lived in luxury. And we are told that a Sybarite who had paid them a visit, after he returned to his native city remarked among other things which he recounted to his fellow-citizens, that in his absence from home he had seen but one free city and that was the city of the Messenians.

21 The Epeunactae[1] had agreed with Phalanthus that they would rise in revolt in the market place, as soon as Phalanthus should pull his helmet over his forehead,[2] but a certain man disclosed to the ephors what was going to take place. The majority of the ephors believed that they should put Phalanthus to death, but Agesilaus, who had become a lover of his, stated that if they did this they would plunge Sparta into the greatest civil strife, in which, if they were victorious, they would win a profitless victory, and if they lost, they would utterly destroy their fatherland. He gave as his advice, therefore, that the herald should publicly proclaim that Phalanthus should let his helmet rest as it was. This was done, and the Parthenian gave up the undertaking and began to seek a reconciliation.

The Epeunactae sent envoys to Delphi and inquired of the god if he would give them the territory of Sicyon. And the priestess replied:

[1] A group of Spartan helots which was formed during the Messenian Wars because of the heavy loss of Spartan citizens; helots were assigned to the military units of the dead hoplites (cp. Athenaeus, 271 c). They are identified below with the Parthenian, a slightly different group of helots formed at the same time.

[2] Or: as soon as Phalanthus should pull his helmet over his forehead so far as the eyes (Wilamowitz, see critical note).

καλόν τοι τὸ μεταξὺ Κορώθου καὶ Σικυῶνος
ἀλλ' οὐκ οἰκήσεις οὐδ' εἰ παγχάλκεος εἶης
Σατύριον φράζου σὺ Τάραντός τ'[1] ἀγλαὸν ὕδωρ
καὶ λιμένα σκαιον καὶ ὅπου τράγος ἁλμυρὸν[2] οἶδμα
ἀμφαγαπᾷ τέγγων ἄκρον πολιοῖο γενείου[3]
ἔνθα Τάραντα ποιοῦ ἐπὶ Σατυρίου βεβαῶτα.

ἀκούσαντες δὲ ἡγνόουν· ἡ δὲ φανερώτερον ἔφη,

Σατύριόν τοι ἔδωκα Ταραντά τε πίονα δῆμον
οἰκῆσαι καὶ σήμαν' Ἰαπύγεσσι γενέσθαι
(*Const. Exc.* 4, pp. 278-79.)

22. Ὅτι Ἱππομένης ὁ τῶν Ἀθηναίων ἄρχων, τῆς θυγατρὸς αὐτοῦ φθαρείσης ὑπό τινος, τιμωρίαν ἔλαβε παρ' αὐτῆς ἀνήκεστον καὶ παρηλλαγμένην· μεθ' ἵππου γὰρ αὐτὴν εἰς οἰκίσκον τινὰ συγκλείσας, καὶ τὴν τροφὴν παρελόμενος ἐπί τινας ἡμέρας, ἠνάγκασε τὸ ζῷον δια τὴν ἔνδειαν ἀναλῶσαι τὸ σῶμα τῆς παραβληθείσης (*Const. Exc.* 2 (1), p. 2,6.)

23. Ὅτι Ἀντίφημος καὶ Ἔντιμος οἱ Γέλαν κτίσαντες ἠρώτησαν τὴν Πυθίαν, καὶ ἔχρησε ταῦτα,

Ἔντιμ' ἠδὲ Κράτωνος ἀγακλέος[4] υἱέ δαίφρον,
ἐλθόντες Σικελὴν καλὴν[5] χθόνα ναίετον ἄμφω,
δειμάμενοι πτολίεθρον ἀμοῦ Κρητῶν Ῥοδίων τε
παρ προχοὰς ποταμοῖο Γέλα συνωνυμον ἀγνοῦ.

[1] αὐ Ταραντός τ' Hartmann : καὶ Ταραντος.
[2] So Dindorf ἀγλαόν
[3] So Wurm, Dindorf reading τέγγων for Wurm's βαντα τ': ἀμφαγαπῶ τ' ἀκρότατον ἀγενείου.
[4] So Mai ἀγακλεά.

Fair is the plain 'twixt Corinth and Sicyon,
But not a home for thee, though thou wert clad
Throughout in bronze. Mark thou Satyrion
And Taras' gleaming flood, the harbour on
The left, and where the goat catches with joy
The salt smell of the sea, wetting the tip
Of his gray beard. There build thou Taras firm
Within Satyrion's land.

When they heard this reply they could not understand it, whereupon the priestess spoke more plainly:

Satyrion is my gift to thee wherein
To dwell, and the fat land of Taras too,
A bane to be to the Iapygian folk.

22. Hippomenes, the Athenian archon, exacted of his daughter, who had been violated by an unknown person, a punishment which was cruel and extraordinary. He shut her up together with a horse in a small stall, and by keeping the beast without food for some days he forced it, through hunger, to eat the body of the girl who had been thrown to it.

23. Antiphemus and Entimus, who founded Gela, made inquiry of the Pythian priestess, who gave them the following answer:

Entimus and thou, illustrious Cratos's son
Sagacious, fare ye two forth to Sicelé,
On her fair soil to dwell, where ye shall build
A city, home for men of Crete and Rhodes,
Even Gela, at that sacred river's mouth
Whose name it too shall bear.

[a] πόλις added by Wilam.

2 Ὅτι οἱ ἐκ τῆς δεκάτης ἀνατεθέντες[1] Χαλκιδεῖς ἦλθον χρησόμενοι περὶ ἀποικίας, καὶ ἀνεῖλε,

Ἀφίδα ἢ ποταμῶν ἱερώτατος εἰς ἅλα πίπτει,[2]
ἔνθ' εἴσω βάλλοντι τὸν ἄρσενα θηλυς ὀπυιεῖ,
ἔνθα πολιν οἰκίζε, δίδοῖ δέ σοι Αὔσονα χωραν

οἱ δὲ κατὰ τὸν Ἀφίδαν ποταμὸν εὑρόντες ἄμπελον περιπεπλεγμένην ἐρινεῷ[3] ἔκτισαν πόλιν

3 Παραπορευόμενον μεγάλῃ τῇ φωνῇ λέγειν, ἀντὶ θνητοῦ βίου δόξαν ἀθάνατον περιποιήσασθαι βούλεται τίς; τίς[4] ἐρεῖ πρῶτος, ἐπιδίδωμι τὸν ἐμαυτοῦ βίον εἰς τὴν κοινὴν ἀσφάλειαν,

4 Ὅτι τῶν εἰς ἄγρον πορευομένων τις ἐξωλης[5] ἁπαντῶν[6] ἠρώτησε μή τι νεωτερον εἴη κατὰ την πόλιν καὶ εἰζημίωσαν αὐτὸν οἱ τὴν ἀρχὴν παρὰ Λοκροῖς ἔχοντες τοσοῦτον ἦσαν περὶ τὸ δικαιον ἠσχολημκότες.

24 Ὅτι Σικυωνίοις ἔχρησεν ἡ Πυθία ἑκατὸν ἔτη μαστιγονομηθήσεσθαι αὐτούς. ἐπερωτηαάντων δὲ αὐτῶν τίς ὁ ταῦτα ποιήσων, πάλιν ἀπεκρίθη, ᾧ ἂν καταπλεύσαντες πρωτῳ γεγενημένον υἱὸν ἀκούσωσιν. ἐτύγχανε δὲ τοῖς θεωροῖς ηκολουθηκὼς τῆς θυσίας ἕνεκα μάγειρος, ὃς

[1] Vogel reads ἀνατιθέντες.
[2] So Dindorf: δίνεθ' ποταμῶν ἱερωτάτην εἰς ἅλα πίπτει.
[3] τὸ λεγόμενον ἀρνεόθηλυν αἴτιον ἐρινεῷ is clearly a gloss.
[4] τίς added by Vogel.
[5] ἐξωλης ἁπαντῶν Wurm: ἐρώτησε ἁπαντ[

[1] According to Strabo (6. 1. 6), every tenth Chalcidian had been dedicated "because of a failure of crops."
[2] The gender of "grape-vine" is feminine, of "fig tree" masculine.

The Chalcidians, a tenth of whom had been dedicated[1] to Apollo, came to the god to inquire about sending forth a colony, and they received the reply

Where Apsia, most sacred river, falls
Into the sea, and as one enters it
The female weds the male, a city found
Thou there, the land of Amon is thy gift.

And they, finding on the banks of the river Apsia a grape-vine entwined about a wild fig tree,[2] founded there a city.[3]

As he passed by he cried with a loud voice, "Is there anyone who is ready to win immortal glory in exchange for a mortal life? Who will be the first to say, 'I give my life for the safety of the commonwealth?'"

Once a worthless fellow, meeting a man on his way to the countryside, asked him whether there was anything unusual taking place in the city. And the fellow was fined by the Locrian magistrates, so intent were they upon the maintenance of justice.

24 The inhabitants of Sicyon received from the Pythian priestess the oracle that they would be "governed by the scourge" for one hundred years. And when they inquired further who would ply the scourge, she answered the second time that it would be the first man to whom they should hear, after they put ashore, a son had been born. Now it so happened that a cook by the name of Andreas[4] had accompanied

[1] Rhegium.

[2] Andreas was the father of Myron, who became tyrant of Sicyon, handing down his power to his son Aristotimus and to his grandson Orthagoras. Herodotus 6. 126.

[illegible]

[illegible]

[illegible]

the [illegible] to have [illegible] charge of the [illegible]. He was a lowly member of the magistrates charged with bearing the scourges.

[illegible] When [illegible] of the Romans, the [illegible] with [illegible] of the Romans are [illegible] to [illegible] that the Romans had [illegible] to Rome [illegible] and [illegible] that [illegible] Just [illegible] the Romans [illegible] the Latins were [illegible] with the [illegible] of them. [illegible] the [illegible] that there they [illegible] the [illegible] for the [illegible] the Latins [illegible] the Romans had [illegible] that when the Latins had [illegible] the best to refuse [illegible] the Romans had [illegible] that when [illegible] the [illegible] with each other.

[illegible]

26 Τὸ πρότερον τὸ γένος τῶν Ῥωμαίων τῶν Λατίνων
οὐχὶ συνῆπτε πόλεμον ἀκηρυκτεὶ πρὸς ἔθνος,
ἀλλὰ τῇ χώρᾳ πρότερον ἔθνους τοῦ πολεμίου
δόρυ σημεῖον ἔρριπτεν, ἔχθρας ἀρχὴν σημαῖνον,
ἔπειτα δὲ κατήρχετο πολέμου πρὸς τὸ ἔθνος
τοῦτό φησι Διόδωρος, πᾶς τε Λατῖνα γράφων
(Tzetzes, *Hist.* 5. 555-60.)

27. Ὅτι οἱ Σπαρτιάται ὑπὸ Μεσσηνίων ἡττηθέντες εἰς Δελφοὺς πέμψαντες ἠρώτων περὶ πολέμου· ἔχρησε δὲ αὐτοῖς παρὰ Ἀθηναίων λαβεῖν ἡγεμόνα.

2 Ὅτι οἱ Λακεδαιμόνιοι προτραπέντες ὑπὸ Τυρταίου οὕτω προθύμως εἶχον πρὸς παράταξιν, ὥστε μέλλοντες παρατάττεσθαι τὰ ὀνόματα σφῶν αὐτῶν ἐγράψαντο εἰς σκυτάλιδα καὶ ἔξηψαν ἐκ τῆς χειρός, ἵνα τελευτῶντες μὴ ἀγνοῶνται ὑπὸ τῶν οἰκείων· οὕτω παρεσκευάσαν ταῖς ψυχαῖς ἕτοιμοι πρὸς τὸ τῆς νίκης ἀποτυγχάνοντες ἑτοίμως ἐπιδέχεσθαι τὸν ἔντιμον θάνατον (*Comm. Exc.* 4, p. 240.)

28 Κιθαρῳδὸς ὁ Τέρπανδρος τῷ γένει Μηθυμναῖος.
στασιασάντων δέ ποτε τῶν Λακεδαιμονίων,
χρησμὸς αὐτοῖς ἔξεπεσε πάλιν φιλιωθῆναι,
ἂν ἐκ Μηθύμνης Τέρπανδρος ἐκεῖνος κιθαρίσῃ.
καὶ δή τι μέλος Τέρπανδρος ἐντέχνως κιθαρίσας
αὐτοὺς πάλιν συνήριμοσε, Διόδωρος ὡς γράφει,
τῆς ἁρμονίας τῇ ᾠδῇ· καὶ γὰρ μετατραπέντες
ἀλλήλους περιέβαλλον, ἠσπάζοντο δακρύοις
(Tzetzes, *Hist.* 1. 385-92.)

[illegible] In former times the Lacans, who were by origin Latins never waged war upon a king without [illegible] announcement; but they would first hurl a spear as a sign [illegible] the enemy of the coming [illegible] the spear denoting the [illegible] of hostilities. And [illegible] they on occasion set upon the [illegible] Lacans [illegible] as well as every other writer on Latin affairs.

[illegible] The Messenians having suffered defeat at the hands of the Mycenaeans sent to Delphi and asked the god for [illegible] concerning the war. And they were sent to get a [illegible] from the Athenians.

The Lacedaemonians under the [illegible] of Tyrtaeus became so expert in battle that when [illegible] they were clad names on their shields which they fastened to their arms, to enter that if wounded they would not be [illegible] by their relatives. So [illegible] were they in spirit [illegible] of victory were beyond their grasp.

[illegible] Terpander who sang to the cithara was a native of Mycenaeus. And once when the Lacedaemonians were [illegible] an oracle came to them that they should again be victorious among themselves if Terpander of Methymna should sing to them to the accompaniment of the cithara. And Terpander did in fact so sing a song to them [illegible] Theodorus writes brought harmony again into their midst. In fact they were [illegible] changed and led to concording and [illegible] among one another.

[1] The [illegible] sent to the Spartans by the Athenians to be [illegible]

29 Ὅτι Ἀριστοτέλης ὁ καὶ Βάττος κτίσαι βουλόμενος Κυρήνην ἔλαβε χρησμὸν οὕτως,

Βάττ', ἐπὶ φωνὴν ἦλθες· ἄναξ δέ σε Φοῖβος Ἀπόλλων
εἰς Λιβύην πέμψει καλλιστέφανον Κυρήνην
αἰγειῶν αὐγὰς καὶ ἤλιον βασιλῆδα τιμῶν
ἔνθα σε βασσάρεοι ἄνδρες, ἅπαν λίθινος ἀκάμας,
βαιταφόροι ἕπεσθε· σὺ δ' εἰς χρυσέας Κρανιώνος[1]
Παλλάδα τ' ἐνάριμον γλαυκώπιδα καὶ Διὸς υἱὸν
Φοῖβον ἀπεροκόμην πάντων ἐπιγείων ἔξεις,
καὶ μάκαρες Λιβύης καλλιστέφανοι βασιλῆες
αὐτὸς καὶ γένος ὑμὸν· ἄναξ δὲ σε Φοῖβος Ἀπόλλων.

2 Ταῖς γὰρ εὐημερίαις φυσικῶς ἐπιτιθέμενος ὁ ἄνθρωπος καθαρεύει τοῖς παῖς διὰ τὸ πρωτεύοντας (Const. Ex. 4 pp. 241–81)

30 Ὅτι Ἀρκεσίλαος ὁ τῶν Κυρηναίων βασιλεὺς διενοήθη ἐπὶ ταῖς συμφοραῖς ἐπερωτᾶν εἰς Δελφοὺς· ἔχρησε δὲ ὅτι θεὸν ἔστι μὴ τιμᾶν[2] τοὺς γὰρ ὕστερον βασιλεῖς οὐχ ὁμοίως ἄρχειν τῷ πρώτῳ Βάττῳ· ἐκείνου μὲν γὰρ αὐτὸ τὸ προσηγορεύειν τοῦ βασιλέως ἀκούοντας ἐπιεικῶς ἀρέσαι καὶ ἡσυχῇ, καὶ τὸ μέγιστον, τηροῦντας τὰς πρὸς τοὺς θεοὺς τιμάς· τοὺς δὲ ὕστερον δεινοτέρους τυραννικωτέρους διεστεινοῦντας ἀλλοτριοῦσθαι μὲν τὰς δημοσίας προσόδους, ἀλογιστεῖν δὲ τῆς πρὸς τὸ θεῖον εὐσεβείας.

[1] So Dindorf: βαττεῖοιν ἄνασσα φρένας.
[2] So Valesius: ἐκ θεὸς ἐστὶ μόνος.

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[1] The Statues: See Herodotus 4. 13. 3.

23 Aristotle, who was also called Battus,[1] wishing to [illegible] the city of Cyrene, received an oracle to the following effect:

O Battus, thou dost come about a [illegible]
But Phoebus, ever Lord Apollo, [illegible]
Thee forth to fair-crowned Libya, there to rule
Over herself and enjoy the [illegible]
Renowned to a [illegible] Barbarian warriors there,
[illegible] in the [illegible] of heaven [illegible] against
Those where thou settest foot on Libyan [illegible]
Rampart to [illegible] and to Paran [illegible]
[illegible]
To Phoebus, [illegible] the son of Zeus
And in thy hand shall be the victory
And over fair-crowned Libya [illegible] rule
Blessed thou and my house. Thy guise thereto
Is Phoebus Apollo.

For every [illegible] seek to wait for success and therefore seeks the destruction of those who are pre-eminent in fame.

24 Arcesilaus, the king of the Cyrenians, [illegible] and received this reply. The gods were wrath, for the other kings were not ruling after the manner of Battus, the first king. For Battus had contented himself with the [illegible] of king and had been an equitable ruler, [illegible] to the people, maintaining the whole—the most important thing—the honours due to the gods. But the rule of the later kings had [illegible] more and more [illegible] of tyranny, and they had appropriated to themselves the public revenues and had neglected reverence toward the deity.

2 Ὅτι τῆς τῶν Κυρηναίων στάσεως διαιτητὴς ἐγένετο Δημῶναξ Μαντινεύς, συνέσει καὶ δικαιοσύνῃ δοκῶν διαφέρειν· οὗτος οὖν πλεύσας εἰς Κυρήνην καὶ παρὰ πάντων λαβὼν τὴν ἐπιτροπήν, διέλυσε τὰς πόλεις ἐπὶ τούτοις.

31 Ὅτι Λεύκιος Ταρκύνιος ὁ τῶν Ῥωμαίων βασιλεὺς σπουδαίας ἔτυχεν ἀγωγῆς, καὶ γενόμενος ζηλωτὴς παιδείας οὐ μετρίως δι' ἀρετὴν ἐθαυμάζετο· ἀνδρωθεὶς γὰρ συνεσταθη τῷ βασιλεῖ τῶν Ῥωμαίων Ἄγκῳ Μαρκίῳ, καὶ φίλος αὐτοῦ μέγιστος ἐγένετο, καὶ πολλὰ τῶν κατὰ τὴν βασιλείαν συνδιώκει τῷ βασιλεῖ· καὶ μεγαλόπλουτος ὢν πολλοῖς τῶν ἀπόρων ἐβοήθει χρήματα διδούς, καὶ πᾶσι προσφιλῶς ὁμιλῶν ἄμεμπτος ἦν καὶ ἔνδοξος ἐπὶ σοφίᾳ. (*Const. Exc.* 2 (L), pp. 216–17.)

32 Ὅτι οἱ Λοκροὶ ἔπεμψαν εἰς Σπάρτην περὶ συμμαχίας δεόμενοι· οἱ δὲ Λακεδαιμόνιοι τὸ μέγεθος τῆς Κροτωνιατῶν δυνάμεως ἀκούοντες, ὥσπερ ἀφασιουμένοι καὶ μόνως ἂν οὕτω σωθέντων Λοκρῶν, ἀπεκρίθησαν αὐτοῖς συμμαχοῦν διδόναι
2 τοὺς Τυνδαρίδας· οἱ δὲ πρέσβεις εἴτε προνοίᾳ θεοῦ εἴτε τὸ ῥηθὲν οἰωνισάμενοι προσεδέξαντο τὴν βοήθειαν παρ' αὐτῶν καὶ καλλιερήσαντες ἔστρωσαν τοῖς Διοσκόροις κλίνην ἐπὶ τῆς νηὸς καὶ ἀπέπλευσαν ἐπὶ τὴν πατρίδα.

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[1] Referring to the Epizephyrian Locrians of Southern Italy.

[2] Castor and Polydeuces. But the Spartans also claimed

For the civil strife which arose among the Greeks [illegible] an orator appeared in the person of Demosthenes of Mantinea, who was considered to be a man of [illegible] and [illegible]. Accordingly he went to Greece and receiving from all the governors of public affairs he recognized the crime on the following conditions.

31. [illegible] the king of the Romans, received a [illegible] and [illegible] he proved to be [illegible] after a [illegible]. [illegible] [illegible] had [illegible] [illegible] with the [illegible] Aristo Mantinea [illegible] to be a [illegible] of his [illegible] the king in the [illegible] of many [illegible] of the [illegible]. And growing very [illegible] [illegible] of [illegible] [illegible] and [illegible] as he did in Greece [illegible] with a [illegible], he used [illegible] and was famed for his [illegible].

32. [illegible] [illegible] war. The [illegible] however, having of the great military strength of the inhabitants of [illegible] [illegible] and [illegible] in a [illegible] manner, and as though the [illegible] could be saved only [illegible] was [illegible] suggested that they were going [illegible] the area of Lyndaeum. And the [illegible] whether under the guidance of the providence of God or [illegible] they [illegible] reply as an oracle [illegible] and they [illegible] and [illegible] they had received favorable [illegible] in a [illegible] they prepared a [illegible] on their [illegible] for the [illegible] and sailed back to their native land.

[illegible] from the [illegible] Tyndaeum and [illegible] [illegible] and the appearance of [illegible] [illegible]

3 Ποταπὰς δὲ ψυχὰς ἕξειν τοὺς συνηκολουθηκότας πατέρας, ὅταν ὁρῶντες τοὺς ἑαυτῶν υἱοὺς ὑπὸ τῶν βαρβάρων ἀρρήτῳ συμφορᾷ περιπιπτοντας μὴ δύνωνται βοηθεῖν, ἀλλὰ τὰς ἑαυτῶν πολιὰς σπαράσσοντες πρὸς κωφὴν ὀδύρωνται τύχην, (*Const. Exc.* 4. p. 281.)

How (he asked) will the fathers who have accompanied them feel when they, seeing their sons suffering unspeakable torment at the hands of the barbarians, can bring them no aid, and all they can do is to tear their gray hair and make lament to the deaf ears of Fate?

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[1] A complete Index will appear in the last volume.

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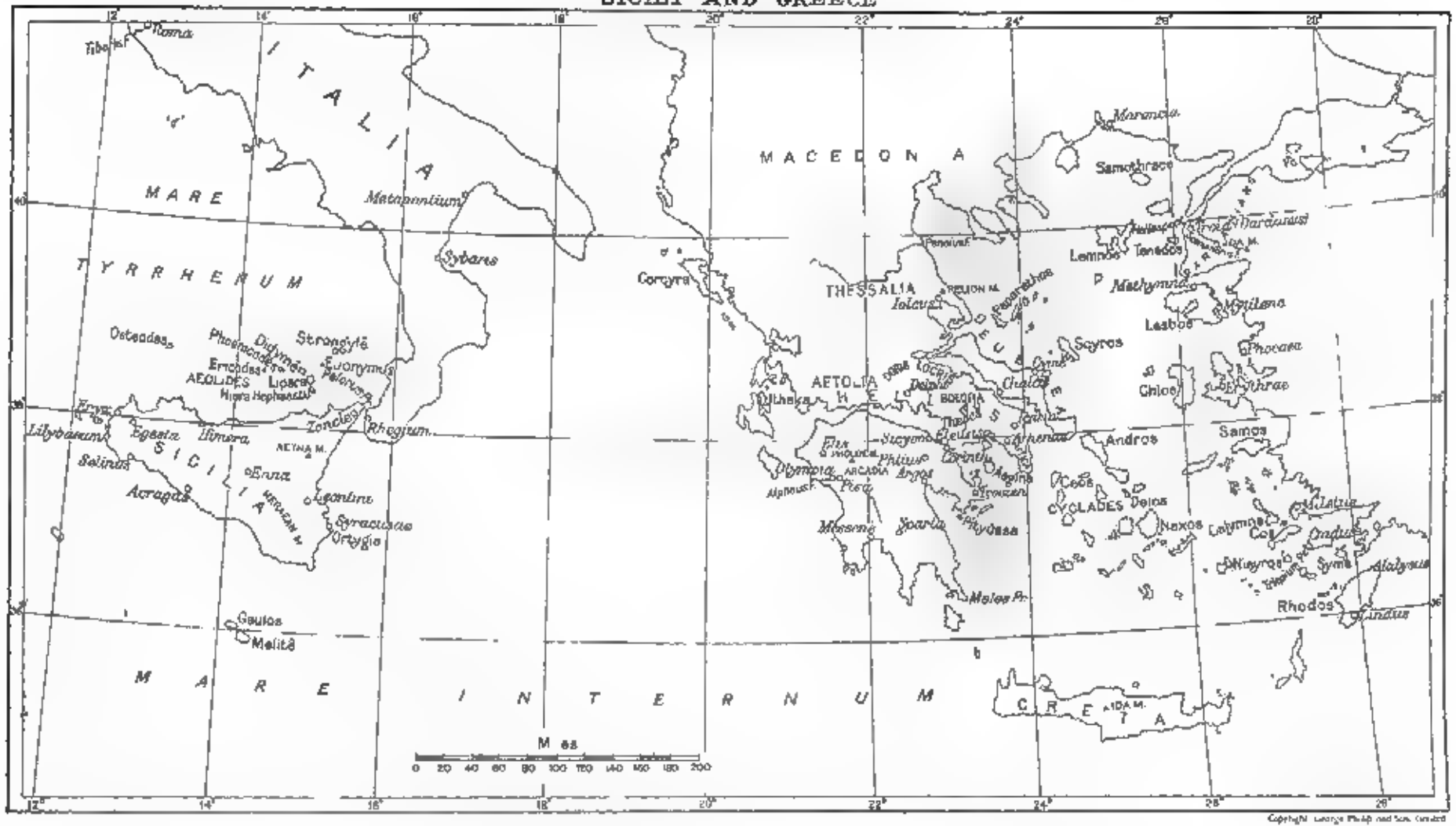

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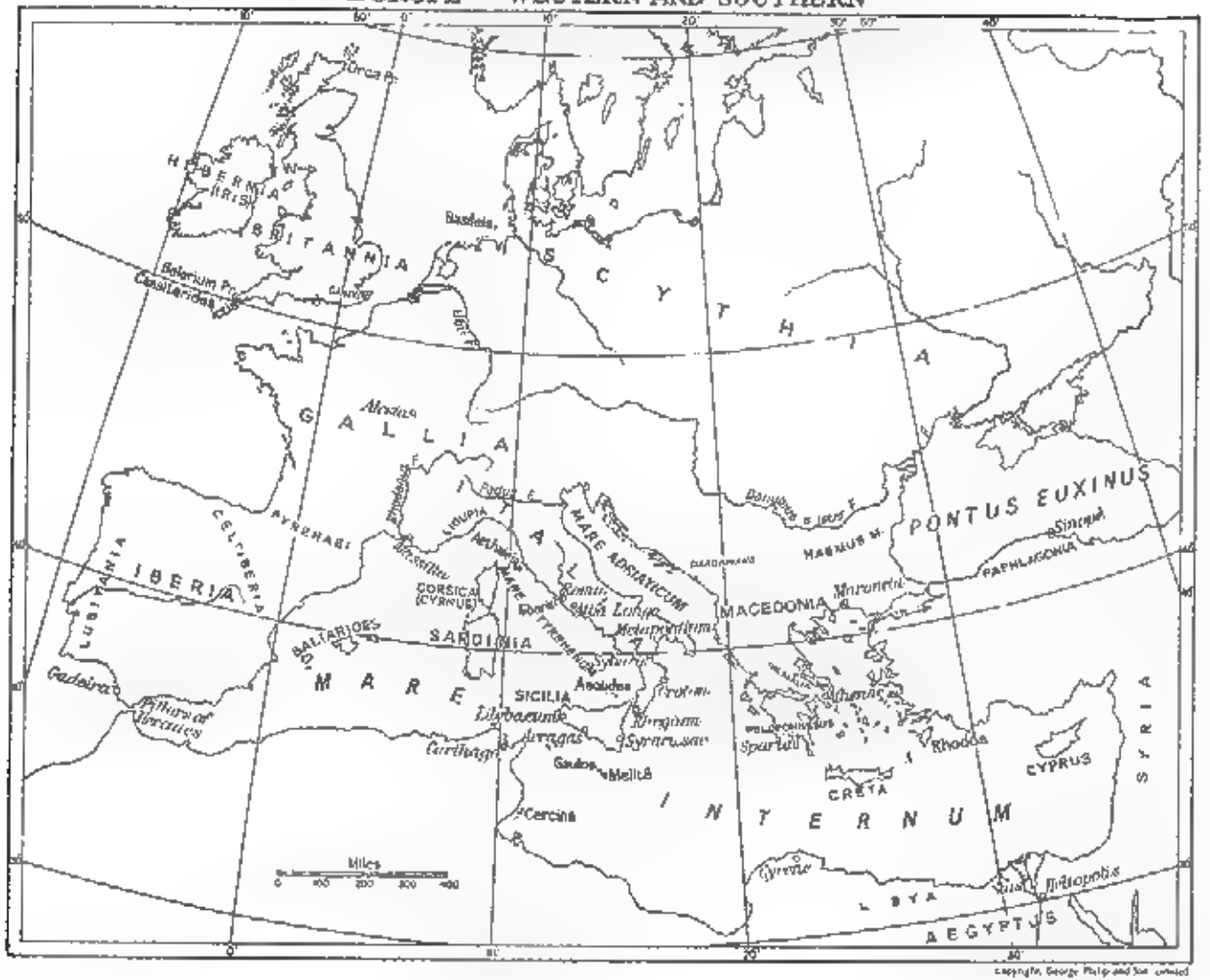

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